

A Century of Service

A Story of
CALVARY METHODIST
CHURCH

Charlotte, North Carolina

1865-1965

GEORGE W. DOOLEY

C. JEROME HUNEYCUTT

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To labor and expect
No reward other than
to know His Will is done.

Geo. W. Dooley

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1865 — 1965

HISTORICAL

REMINISCENT

AND

COMMENTARY

GEORGE W. DOOLEY



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GEORGE WILLIAM DOOLEY

1895 —

George William Dooley, a grandson of Thomas Ledwell, one of the founders of Calvary Methodist Church, was born September 16, 1895, in Charlotte, N. C., the son of George Lewis Dooley and Lillian Gertrude Ledwell. He was the second of six children, four of whom are living. He was educated in the public schools of Charlotte and at Trinity College, now Duke University. He joined Calvary Church at the tender age of seven and has been a faithful and consecrated member for sixty-three years.

However, his church did not have exclusive claim to his loyalty and devotion, for his patriotism and love of country, led him to volunteer for service in the United States Marine Corps, when on April 7, 1917, he signed up as a private and two years, eight months and thirteen days later, received an honorable discharge as a Gunnery Sergeant. During his tour of duty with the Marines, he participated in six different major engagements; having seen action, first in the Aisne-Marne Defensive, later at Belleau Woods and during the Second Battle of the Marne, was wounded. After recovering sufficiently to reenter the conflict, he engaged in the Battle of Saint Mihiel. Again at Blanc Mont Ridge and finally in the Argonne.

Following his discharge and return home on August 20, 1919, he was married to his boyhood sweetheart, Miss Nellie Teresa Henderson, on August 31, 1919. They have three children, James O. Dooley, Mrs. Lillian Tibby Hammond and Mrs. Betty Jean Landers. They have nine grandchildren.

George served as Commander of Hornet's Nest Post of the American Legion, during the year 1943-44. His profession throughout his adult life has been salesmanship at which he has been an outstanding success. He is today, the Secretary-Treasurer of the Dooley Enterprises, Inc. of Charlotte, N. C.

His principle interest has always been his church and in this field he has an enviable record; having taught the Men's Bible Class for more than forty years. He served as the Superintendent of the Sunday School from 1922 to 1927 and has been a member of the Board of Stewards, continually all his adult life, except for short periods in which he was left off by reason of the operation of the rotation system. He served as Chairman of that Board for many years and much of Calvary's progress, both from the standpoint of finances and spirituality is due to his leadership.

He is an excellent musician, having a well-trained voice which he has used to the glory of God in the church choir from 1920 to 1960 and was its Director for a period of five years. He has served on various Boards and Commissions and presently is Chairman of the Committee on Records and History. He has been delegate from the church to the Annual Conference from time to time.

Calvary Methodist Church and the Christian community are deeply indebted to this devoted man of God, who has given so unselfishly and humbly of his time and outstanding talents toward the progress of the Church and the cause of humanity.

W. K. Price



George W. Dooley

Dedicated to my wife, Nellie Henderson Dooley,
whose Missionary zeal and Christian approach to
human relations have been a constant source of
inspiration to me through the years.

Acknowledgements

Appreciation is expressed to the members of the committee on Records and History, for the fine co-operation and assistance rendered in helping prepare the materials and the manuscript for publication.

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Prologue

It would indeed make it easier for someone to write a history of a church if it had been foreseen what would happen over the years, and that the church would have a long life and be successful in its mission. In some cases, this could and has happened, for instance, when churches merge and begin under a new name. Or it could happen when a large group pulls out of an established congregation to form a new church. Then of course, success, in these two instances of recording would be assured and it would be an easy matter to keep a record from the beginning. This could not have happened in the case of Calvary Methodist Church. The very small beginning and as an experiment at that, could very well have come to naught.

Now after a hundred years it has been agreed that a history should be written about Calvary Church and have it ready to celebrate "A CENTURY OF OF SERVICE" when in 1965 a Centennial arrives. Only within the last few years has anyone or a committee been designated to gather facts and compile them for this effort. What made the task more difficult is that very few old records had been preserved, and of course, no one was living, of the present membership, who saw the early days of the Church.

However, it can be said that Calvary has had a long life and has been successful in carrying out its mission; that is if we know what the mission of the church is. Let's try here to examine the facts as we have found them, to show what Calvary Church through the ministry of its people, has done in a hundred years. We can certainly say that God has prospered its efforts; which shows that His name has been glorified in all its ways. Jesus Christ, God's Son, has been and still is being lifted up before the world. Godly men and women, boys and girls, who make up its congregation of nearly 900 members, and its hard core of consecrated men and women, bespeak the ultimate end of Christian endeavor. This church, in 1965, with its full program, has taken its place among the more influential organizations in the Western North Carolina Conference. It has a record that is envied in its total program and is set up by those in authority as an example. The things referred to here will be given in some detail on the pages to follow.

The edifice that stands high on a hill at 512 West Boulevard, Charlotte, North Carolina is a far cry from the one-room house of worship that was erected in 1865 on the southeast corner of Mint and Morehead streets. This beautiful sanctuary with its adjoining educational building, is the fourth place of worship for this congregation. Time alone will tell if the growth of the church will necessitate, not a new location, but added facilities to meet the needs of its program. Yes, from a small beginning, as a little mission, this church literally has become a beacon on a hill and the magnificence of the physical structure is admired by everyone who passes by.

It should be of interest as we progress, to talk about the occasions that have prompted the moves that have been made through the years. We shall talk about the people and their deeds that have sustained this church. Certainly these people have shown their devotion, courage and faith, as their efforts, divinely guided, have borne fruit for the Kingdom of God.

Research on this project of writing a history was not without some difficulties and in some cases, resulted in some differences of opinion about what to write. To illustrate the latter idea, this happened: members of the records committee approached a former pastor, asking him for information for a biographical sketch, an idea it was hoped could be carried out with those former pastors who were still living. However, he objected and these were his comments: "You don't want to do this. This is the trouble with most church histories, they glorify people. Christ should be the center of the history of this church and not people." This created some discussion among the members of the committee. However, it was agreed that a history of a church is a history of its people as they have committed their lives to the service of Almighty God, and that there could be no history aside from giving names and recording deeds of devoted ministers of the Gospel and the lay people who have labored so long and so well to organize and sustain a church such as ours. The Acts of The Apostles is history; why not the acts of the people of a church?

There is no attempt here to make a comparison of Calvary Church with any other church or churches. Certainly, all existing churches have reason to be proud of their achievements and are a part of that greater Church Universal against which the "Gates of hell shall not prevail". It also must be agreed that the magnificence of a church building does not indicate the spiritual level on which its people live; and this is not the emphasis here. There is a great deal more than this to be said, which will be pointed out as we progress. However, this effort will have been in vain if it does not inspire those upon whom the mantle is destined to fall, to do an even greater work for the kingdom in the future.

"A people which takes no pride in the noble achievements of remote ancestors, will never achieve anything worthy to be remembered by remote descendants"

Macaulay

PART ONE

Chapter I

The Birth of Methodism

Calvary Methodist Church has never been "an island to itself" but has always considered herself as "a part of the main."¹ From her genesis she has always recognized what other Methodists did to help her become organized. With this always in mind, she has put forth more effort to help other churches and aid in the world-wide mission program of The Methodist Church. Therefore, to understand Calvary Methodist Church today, in her 100th year, one must understand her history and her inter-relatedness with the Methodist movement which dates back to the work of the Wesleys in England during the eighteenth century.

Few, if any, churches in America that call themselves "Methodist" stand alone. The chances are that the local church is one of many in a large denomination which is called "The Methodist Church." For a number of years this has been the largest single Protestant denomination in America. The Methodist Church officially refers to the church of the Wesleyan tradition which was formed by the unification of three branches of Methodism in 1939.² The three denominations forming this union were the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church. The new denomination, The Methodist Church, is a connectional church. This means that there is an organic union connecting the several churches into a whole. The connectional system of church polity is in contrast to that of the congregational system where the local congregation has almost or absolute autonomy. Therefore, the Calvary Methodist Church is one of many local congregations which make The Methodist Church. In order to understand our own history of our local church, we must have an understanding and appreciation of the religious heritage that was bequeathed to us by the Methodist movement of the eighteenth century in England and Colonial America.

There are different viewpoints as to when and where Methodism had its true origin. Most authorities, however, agree that it began in the third and fourth decades of the eighteenth century in England. There appears to be little support for the position which attempts to date the origin of Methodism back to 1725 when John Wesley took "stock of his own spiritual condition,"³ and at the age of twenty-two decided to enter the ministry, taking holy orders. Others hold to the thesis that it started with Wesley's Aldersgate experience in London, 1738. Regardless of which position one defends, it is quite obvious that the activities of the Holy Club at Oxford greatly influenced Methodism.

A fighting spirit was necessary for Methodism to combat the irreligion of Wesley's time. In order to appreciate the problems which Methodism faced, it is necessary to understand conditions in England when Methodism was born. Religion was at low ebb. The state church, known as the "Church of England," or the "Anglican Church," had lost the power and position which it had secured during the Protestant Reformation. Testimony from different sources points to the conclusion that England had almost lost her religion. Montesquieu, the French philosopher, after a visit to England said, "There is no such thing as

¹ The literary allusion is to John Donne's "For Whom the Bells Toll" "No man is an island to itself, but a part of the main."

² Emory Stevens Bucke, Book Editor, *Doctrines and Discipline of The Methodist Church*, 1964, (Nashville, 1964), p. 10.

³ Clifford W. Towelson, *Moravian and Methodist, Relationship and Influences in the Eighteenth Century* (London, 1957), p. 7-8.

religion in England." Bishop Butler of the Anglican Church declared: "It has come to be taken for granted that Christianity is no longer a subject of inquiry; but that it is now at length discovered to be fictitious. John Wesley's conclusion was: "Ungodliness is our universal, our constant, our peculiar characteristic."⁴

John Wesley was a great organizer and commander. He believed in system. If he had entered military service he no doubt would have been as great a general as was his kinsman, the Duke of Wellington. "Instead he used his genius for organization in the field of religion and thereby developed the most efficient ecclesiastical polity in Christendom."⁵

England's famed old Oxford University has been called "the cradle of lost causes," but at least one cause was born which was not lost. This was Methodism, which was ridiculed at Oxford in 1729 because the small group that formed the nucleus of the movement had stated times to pray and participate in Bible reading. They were called in derision "Methodists," and also dubbed "Bible Bigots," "Bible Moths," and the "Holy Club." John and Charles Wesley, along with George Whitefield, were prominent among them. Methodism started on a campus and reached out to meet the needs of the masses.⁶

Charles Wesley was actually the founder of the Holy Club. John's brother, Charles, a student at Christ Church College, Oxford, England, pored over his books and developed a strong feeling of piety. He urged two or three companions to join in a systematic attempt to achieve holiness. These young men adopted rules for holy living, with emphasis on devotions. They even fasted. The Holy Club attracted John, the elder brother, who became the leader after his return from service under his father. "Methodism" means "exact method," but John later defined the word to mean "the method laid down in the Holy Scriptures." The Holy Club was not given to a withdrawal from the world. It set out to visit the destitute and minister to the wretched. The Bocardo Prison in Oxford offered ready opportunity. (It was from this prison that Archbishop Crammer had been taken to suffer martyrdom.)⁷

The Wesleys came to Georgia in 1736. Charles came as secretary to General Oglethorpe, and John was sent by the Society for the Propagation of the Gospel as a missionary to the Indians. It was an unsuccessful and unhappy two years for John Wesley. There was one bright spot. On board ship enroute to the colonies he met a group of Moravians and became deeply impressed by their piety and humble Christian living.⁸ "There were six and twenty Germans on board, members of the Moravian Church. Mr. Wesley was much struck with their Christian deportment, and immediately set himself to learn the German language in order to converse with them. The Moravian bishop, also, and two others of his society, began to learn English, for the laudable purpose, there is reason to believe, of enjoying Christian fellowship with those who so manifestly appeared to be walking in the same way."⁹

John Wesley is recognized as the "Father of Methodism" and the most influential leader of the Evangelical Revival in England. Two things played major roles in helping to develop him into the great leader he became for the Kingdom of God. One was his failures, and the other was his family. After John was ordained on September 19, 1729, he accepted orders which took him to many churches to preach, but he, himself writes in his diary that there was no response to his messages. After serving as curator for his father he returned to Oxford in 1729 where he sought in the Holy Club for something which he lacked. Apparently The Methodist Church accepts this date as the birthday of Methodism,

4 Paul Neff Garber, *That Fighting Spirit of Methodism* (Greensboro, 1928), pp. 19-20.

5 *Ibid.*, p. 69.

6 Frank S. Mead, *Handbook of Denominations in the United States*, (New York and Nashville, 1956), p. 147.

7 Vergilus Ferm, *Pictorial History of Protestantism* (New York, 1957) p. 209.

8 Mead, *Handbook of Denominations*, p. 147.

9 Henry Moore, *Life of John Wesley*, Vol. I (New York, 1824), p. 212.

according to *The Methodist Fact Book*, 1964. It states "Methodism began in 1729 at Oxford University, England."¹⁰ If John Wesley had been a more successful preacher it is very likely that he never would have become a seeker after a more profound religious experience. During the year that John was serving as curate to his aging father, Charles began to take his student life more seriously. He states, "Diligence led me into serious thinking. I went to the weekly sacrament, and persuaded two or three young students to accompany me, and to observe the method of study prescribed by the statutes of the University. This gained me the harmless name of Methodist."¹¹ Here we find the germ of Methodism. It first meant "...Discipline, self-discipline, a resolute sense of duty and responsibility, a life of regular devotion and active witness."¹² To Charles' relief, John became the leader of the group.

General Oglethorpe had heard of the Holy Club and he hand-picked John Wesley to go as the missionary to evangelize the Indians in the new colony which he had established three years earlier in Georgia. It was the dawn of Romanticism and the chances are that John Wesley had the image of the "noble savage" and "anticipated a virgin land where natives led simple and uncorrupted lives, a field ripe for evangelism."¹³ John confesses that his chief motive is to save his own soul. "I hope to learn the true sense of the gospel of Christ by preaching it to the heathen."¹⁴ His unsucessfulness in his mission to America may have played a major role in his becoming the great spiritual leader and religious reformer. One has wisely said that a person learns more from his failures than he does from his successes. For thirteen years John Wesley "engaged in an agonizing search for a satisfying religious experience. Peace of mind came only after Moravian Pietists had taught him the basic truth that men are saved only by faith in Christ."¹⁵

No one could deny that John Wesley's family played a major role in his becoming the "Father of Methodism." He came from a long line of illustrious men. His "pedigree" includes the names of monks, priests and at least one an abbot of a monastery and a crusader. Others in holy orders included a chaplain to King Edward IV. All were described as "respectable for learning and conspicuous for piety."¹⁶ Every knowledgeable Methodist is acquainted with John Wesley's parents, Samuel and Suzanna Wesley. They know of his famous hymn-writing brother, Charles. Some are acquainted with his brother, Samuel. Practically no one knows of the role his sister, Kezia, played in the reshaping of the Methodist movement. She was affectionately known as "Kizzy" or "Kez." She, like Charles and John, was seeking a deeper religious experience. This desire was fulfilled shortly after the return of her brother, Charles, from America.

For the most part, the trip to America had been a failure for both of the brothers because they felt that more should have been achieved. There seemed to have been some interpersonal conflicts between the Wesley brothers and others in the colony. Charles returned to England ahead of his brother, John. "Charles, the first of the adventurers to return, though hardly a conquering hero, was a figure of popular curiosity and welcomed as one returned from the dead, for rumour had spread that he had been drowned at sea."¹⁷ He had the honor of presenting an Address on behalf of the University of Oxford to the

¹⁰ *The Methodist Fact Book*, Editor, Douglas Crozier, (Evanston, 1965), p. 67.

¹¹ Frederick C. Gill, Charles Wesley, *The First Methodist*, (New York, 1964), p. 36.

¹² *Ibid.*, p. 37.

¹³ *Ibid.*, p. 48.

¹⁴ *Ibid.*, p. 48-49.

¹⁵ J. Minton Batten, *Protestant Backgrounds In History*, (New York, 1951), p. 117.

¹⁶ Adam Clarke, *The Wesley Family* (edit. 1836), I, 21 (quoted in W. L. Doughty's *John Wesley, Preacher*, London: The Epworth Press, 1955, p. 1.

¹⁷ Gill, *Ibid.*, p. 63.

King at Hampton Court. He dined with the Prince of Wales at St. James's Palace. Although he was caught up in a whirl of activity which was enough to turn any young cleric's head, he had not yet overcome his inner unrest.¹⁸ There were three outstanding religious leaders who personally gave him guidance. They were: William Law, author of *A Serious Call*; Count Zinzendorf, an Austrian nobleman who was the leader of the Moravians; and Peter Bohler, a young Moravian missionary of twenty-five whom Charles had the opportunity of teaching English. The instructions of these men did much to help Charles but it was the conversion experience of his sister, Kezia, that gave to him the pattern for his own experience.

Charles was paying frequent visits to his friend, John Gambold, where his sister was staying at that time. The following account of one of his visits is recorded in Charles' *Journal*:

Calling accidentally in the evening at my sister, Kezia's room, she fell upon my neck, and in a flood of tears begged me to pray for her. Seeing her so softened, I did not know but that this might be her time, and sat down. She anticipated me, by saying she had felt there what she never felt before, and believed now there was such a thing as the new creature. She was full of earnest wishes for divine love; owned there was a depth of religion she had never fathomed; that she was not, but longed to be converted; would give up all to obtain the love of God. . . . I prayed over her, and blessed God from my heart; she used Pascal's prayer for conversion. . . .¹⁹

Kezia's spiritual crisis anticipated by some months that of her two brothers, which in each case followed much the same course. This in substance became the aim of the early Methodists. As Kezia expressed: "The earnest wishes for divine love and the confession that 'there was a depth in religion which she had never fathomed.'" ²⁰ This theme is portrayed in the devotional song which is one of Charles Wesley's greatest, "Love divine, all loves excelling."

Sometime later Charles became very ill. Many, including Peter Bohler, waited upon him. Finally he was carried to a less desirable section of London to the home of a pious brazier. "When God sent Mr. Gray to me, a poor ignorant mechanic, who knows nothing but Christ, yet by knowing him, knows and discerns all things."²¹ Mrs. Turner, Gray's sister, who had just been converted under Gray's guidance, did much to precipitate the "conversion" of Charles Wesley. There in that humble abode Charles Wesley was given the assurance of the love of God on Whitsunday, May 21, 1738. That night he wrote in his journal: "I now found myself at peace with God, and rejoiced in hope of loving Christ . . . I saw that by faith I stood; by the continual support of faith, which kept me from falling, though of myself I am ever sinking into sin . . . yet confident of Christ's protection."²²

Three days later his brother, John, received the same assurance. "On the afternoon of May 24, 1738, John Wesley listened earnestly to the singing of (the 130th Psalm) by the choir of St. Paul's Cathedral, London. That evening, at Aldersgate, 'his heart was strangely warmed,' and Methodism was born."²³

That evening according to John's own words, he went somewhat unwillingly to a religious society meeting at Aldersgate Street. At a quarter until nine

¹⁸ *Ibid.*, pp. 64-65.

¹⁹ *Ibid.*, p. 66.

²⁰ *Ibid.*, p. 66.

²¹ *Ibid.*, p. 69.

²² *Ibid.*, p. 71.

²³ Foot-note, "Responsive Readings" *The Methodist Hymnal*, (Nashville: The Methodist Book Concern, 1939), p. 643.

o'clock, as a lay speaker was reading from Luther's Preface to the **Book of Romans**, John felt his heart "strangely warmed." "The warmth was because he felt that he did trust Christ, Christ alone, and that he now had an assurance that Christ had taken away his sins."²⁴ He learned that religion could be a joyful experience because by faith one realizes that he is a son instead of a servant of the most high God of the universe.

This religious experience was so profound and significant to the Founder of Methodism that the editors of **The Methodist Hymnal** and others have used May 24, 1738 as the "birthday of Methodism". John had experienced what his father, Samuel, had spoken of on his deathbed, in April, 1735. He had said to John: "The inward witness, son, the inward witness, that is the proof, the strongest proof, of Christianity."²⁵ John Wesley's sense of vocation hinged upon this spiritual rebirth. "In the climactic hour of his religious experience, God came alive in the totality of his being, and from that day the dynamic, wholly absorbing purpose of his life was to bring God into the consciousness, the conduct, the character of individual men and women."²⁶

After this dynamic change in the personality of John Wesley, he went forth to witness to what he had experienced. His new sense of vocation compelled him to preach the gospel. Preaching was one of the main methods of witnessing to what God had done for him. However, it was not the only method used to propagate a renewal of religion in England, and America. He used many means and methods. He formed Societies; he was a zealous educator; he was probably the greatest pamphleteer of his age; he was continuously writing letters; he became noted as a controversialist."²⁷ He wrote or edited more than four hundred different publications for distribution. The Methodist Societies, however, became the basic unit which later grew into churches. Wesley had been in societies under the leadership of Anglicans and Moravians. He parted company with the Moravians over the issue of Quietism." Soon he began to form his own societies and "classes" in the societies. The leader of each class became something of a lay pastor to the members of the class.

Although the first class was first organized in Bristol on February 15, 1742 for the purpose of systematically collecting funds to pay off the indebtedness on the chapel, it became a great unit for spiritual inspiration and discipline.

²⁴ Umphrey Lee and William Warren Sweet, **A Short History of Methodism**, (New York: Abingdon Press, 1956), p. 13-14.

²⁵ Adam Clarke, **Memoirs of the Wesley Family** (New York: Carlton and Lanahan, n.d.), p. 276.

²⁶ Wade Crawford Barclay, **Early American Methodism 1769-1844** (New York: The Board of Missions and Church Extension of The Methodist Church, 1949), Vol. I, xvi.

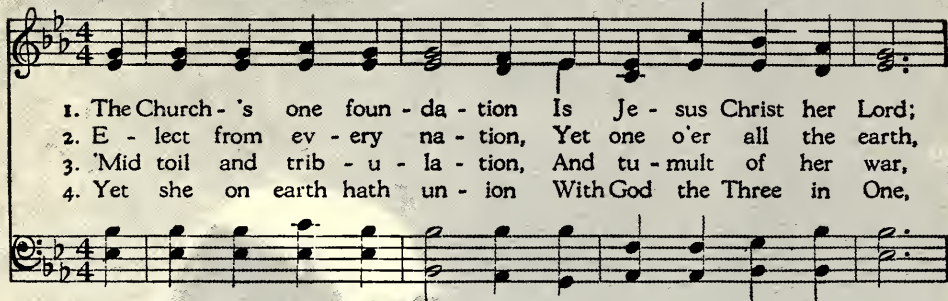
²⁷ *Ibid.*, Vol. I, xvi.

The Church

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SAMUEL J. STONE, 1839-1900

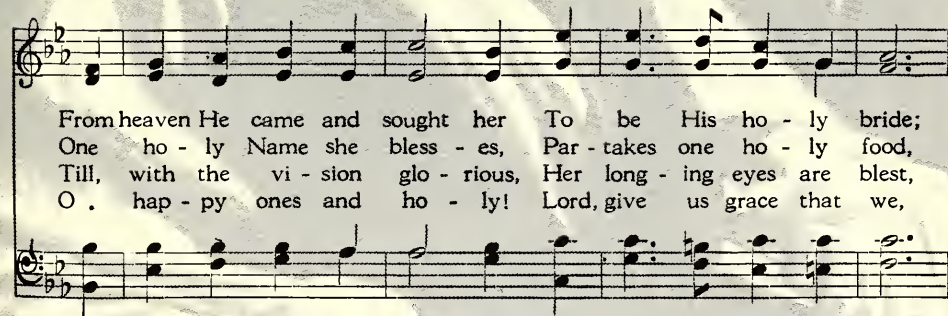
SAMUEL S. WESLEY, 1810-1870



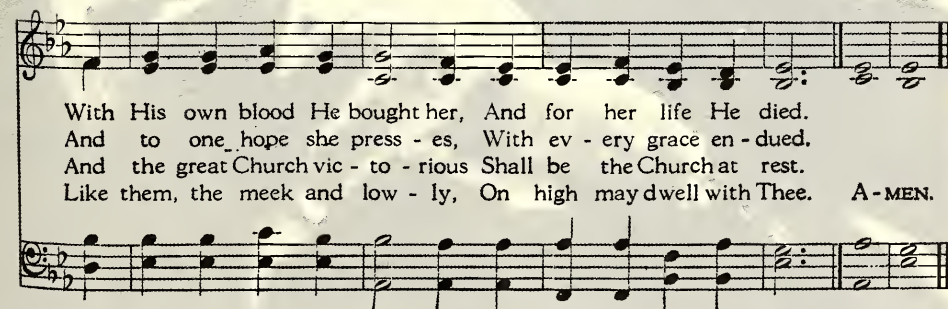
1. The Church - 's one foun - da - tion Is Je - sus Christ her Lord;
 2. E - lect from ev - ery na - tion, Yet one o'er all the earth,
 3. 'Mid toil and trib - u - la - tion, And tu - mult of her war,
 4. Yet she on earth hath un - ion With God the Three in One,



She is His new cre - a - tion By wa - ter and the word:
 Her char - ter of sal - va - tion, One Lord, one faith, one birth;
 She waits the con - sum - ma - tion Of peace for ev - er - more;
 And mys - tic sweet com - mun - ion With those whose rest is won:



From heaven He came and sought her To be His ho - ly bride;
 One ho - ly Name she bless - es, Par - takes one ho - ly food,
 Till, with the vi - sion glo - rious, Her long - ing eyes are blest,
 O . hap - py ones and ho - ly! Lord, give us grace that we,



With His own blood He bought her, And for her life He died.
 And to one hope she press - es, With ev - ery grace en - dued.
 And the great Church vic - to - rious Shall be the Church at rest.
 Like them, the meek and low - ly, On high may dwell with Thee. A - MEN.

Chapter II

Methodism Comes To America

The first Methodist society in America was organized in New York by Philip Embury, a local preacher. He was prompted by Mrs. Paul (Barbara) Heck, his cousin, who was greatly concerned over the worldliness of the day. Embury and Barbara Heck were emigrants from Ireland and were originally of German Stock. By 1768 the first Methodist chapel was built on John Street, New York.²⁸

Robert Strawbridge, a layman, introduced Methodism into Maryland at the same time Embury was busy in New York, 1766. Captain Webb, of the British army, established a Bible Class for Methodists in Philadelphia in 1768. Wesley sent missionaries which Webb welcomed and in 1769 assisted in the purchase of St. George's Church in Philadelphia, the oldest existing Methodist edifice in America.²⁹

Wesley sent Francis Asbury over to America when the latter was twenty-five years of age. Asbury was a minister who had volunteered for the "America Circuit."

On the 7th of August, 1771, the Conference began at Bristol, in England. Before this, I had felt for half a year strong intimations in my mind that I should visit America; which I laid before the Lord, being unwilling to do my own will, or to run before I was sent. ... At the Conference it was proposed that some preachers should go over to the American continent. I spoke my mind, and made an offer of myself. It was accepted by Mr. Wesley and others, who judged I have a call.³⁰

He landed in Philadelphia in October 27, 1771, and never went back to his native shores. Asbury saw from the beginning that the American church could not be a replica of any English body. He was so completely dedicated to the cause of Methodism in America that he has been referred to as "The Saint Francis of Methodism."³¹

Wesley made Asbury "Superintendent" of the colonies. Young Asbury set about to organize the scattered evangels of Methodism. In 1772 there were less than 1,000 Methodists in all of America. By 1781 there were 10,000 Methodists, nine-tenths were below the southern boundary of Pennsylvania.³² By the time of the Christmas Conference, 1784, there were 15,000 members.³³

In 1773 Asbury's headquarters were in Baltimore. There he assisted in establishing two churches (Strawberry Alley and Lovely Lane). He had a 200 mile circuit. The first American Methodist Conference was held in Philadelphia on July, 1773.³⁴ Bishop Nolan B. Harmon refers to this conference as the first Annual Conference in Methodism, with ten preachers present.³⁵ However, another historian claims that the first Annual Conference convened on April 20, 1785, at Green Hill Place, about one mile south of Louisburg, North Carolina. The territory represented by the Conference was Virginia, North Carolina and South Carolina.³⁶ Methodist historians are inclined to recognize Francis Asbury

28 Nolan B. Harmon, *Understanding the Methodist Church* (Nashville, 1955), pp. 17, 18.

29 Gaustad, *Historical Atlas*, p. 74.

30 Francis Asbury, *The Journal of the Rev. Francis Asbury, Bishop of the Methodist Episcopal Church* (New York, 1821), p. 1.

31 Nolan B. Harmon, "Francis Asbury: A Methodist St. Francis," *Together*, (May, 1963), pp. 47-49.

32 Gaustad, *Historical Atlas*, p. 75.

33 The Editors, "The First Methodists," *Together* (May, 1963) pp. 30-46.

34 Gaustad, *Historical Atlas*, p. 75.

35 Harmon, *Understanding The Methodist Church*, p. 18.

36 W. L. Grissom, *History of Methodism in North Carolina* (Nashville, 1905), p. 122.

as being the actual Bishop of American Methodism. Asbury was the only one of eight missionaries who remained in America at the outbreak of the American Revolution. He was determined to nourish the tender plant of Methodism. Wesley's own outspoken rejection of the American cause could hardly be ignored, and the Methodists of the United States showed no disposition to be ruled from abroad.

With the separation of the colonies from England, Methodism, even more than Anglicanism, seemed to be isolated, stranded, and endangered. However, Methodism began to grow rather rapidly due to its readiness to be an indigenous church with freely chosen native leaders.³⁷ After the American Revolution had severed all connection with the Church of England, the fast-developing Methodist Episcopal Church, was influenced and shaped for all time by one man. It was Francis Asbury.³⁸

Dr. William Sweet places emphasis upon the Methodist phase in Virginia during the latter part of the great colonial awakening. He says that the work of Robert Strawbridge, and the influence exerted by the Anglican evangelical rector of Bath Parish, in Dinwiddie Court, Virginia, Deveraux Jarratt, are of much greater importance from the standpoint of establishing American Methodism, than were Wesley's missionaries.³⁹

The famous Christmas Conference was held on December 24, 1784, at Lovely Lane Chapel in Baltimore. There were 60 ministers present, representing 15,000 members of Methodist societies from Virginia to New Jersey.⁴⁰ Wesley's abridged Thirty-nine Articles of the Church of England became the doctrinal statement of the new church. Wesley also altered The Book of Common Prayer which was adopted. Modifications were made in matters of discipline, and an annual salary of \$64 was fixed for the unmarried Methodist itinerant. The most significant step concerned the order of the ministry.

During the early growth of Methodism in America, the ministry was unordained. Dependence upon the Anglican clergy for the sacraments broke down completely during the period of the Revolution. Although Wesley had appointed Asbury as Superintendent over the colonies, Wesley ordained Thomas Coke as Bishop of the Methodist Societies in America on September 1, 1784 in England. Wesley also ordained Richard Whatcoat and Thomas Vasey as deacons. Asbury was ordained at the Christmas Conference of that same year.⁴¹

After organizing nationally in 1784, the budding denomination burst forth geographically as well as numerically. Robert Wooster carried Methodism into Western Pennsylvania and the Ohio Valley. Francis Asbury and Jesse Lee carried Methodism down to Charleston, South Carolina. Four years later Jesse Lee had introduced his views all the way into Connecticut and Massachusetts. By 1790 there were 57,631 Methodists, a seven-fold increase in a single decade.⁴²

At the first General Conference held in 1792 at Baltimore, the first schism in American Methodism took place. (The difference between a General Conference and an Annual Conference is that the General Conference, which meets every four years, establishes the policy of the church. The annual meeting of the ministers and the laymen in the Annual Conference adopts the policy and formulates a program to carry out the policies established at the General Conference. This has been true since 1792). The leader who was discontented was James O'Kelley, of Virginia, who had begun to preach in 1778 and was one of those receiving ordination at the Christmas Conference. He had been a presiding elder for eight

37 Gaustad, *Historical Atlas*, p. 75.

38 Harmon, "Francis Asbury," *Together* (May, 1963), pp. 47-49.

39 William Warren Sweet, *Religion in Colonial America* (New York, 1947), pp. 306-307. Hereafter cited Sweet, *Religion*.

40 The Editors, "The First Methodists," *Together* (May, 1963), pp. 30-46.

41 Gaustad, *Historical Atlas*, p. 76.

42 *Ibid.*, p. 76.

years. He objected to the long tenure of the Superintendents, or Bishops. The debate lasted for over a week, but his motion that "A preacher dissatisfied with his appointment shall have the right to appeal to the conference and state his objections,"⁴³ was defeated. O'Kelley withdrew and formed a church called the Republican Methodists, some of these members later merged with the followers of Barton W. Stone to form the Christian Church. Since Wesley died in 1791, he was spared the grief of this schism.

On the trail cut by Daniel Boone, Methodist preachers entered Kentucky as early as 1784. James Haw was an outstanding frontier Methodist preacher.⁴⁴

The General Conference of 1796 made provision for the division of the territory of the United States into six annual conferences. The region west of the Allegheny Mountains formed the Western Conference.⁴⁵

The influence of Methodism upon "The American Dream" is well illustrated in the words of Theodore Roosevelt on Methodism:

Its history is indissolubly interwoven with the history of our country . . . Its essential democracy, its fiery and restless energy of spirit and the wide play that it gave to individual initiative . . . made it peculiarly congenial to a hardy and virile folk . . . engaged in the stern work of conquering a continent.⁴⁶

The rise of Methodism in the United States coincides with the rise of democracy in the United States. Methodism places much emphasis upon the individual. With emphasis upon individual initiative and social concern, Methodism makes a definite contribution to democracy.

As one considers the emphasis placed by The Methodist Church today upon such issues as social action, education, heart-felt religion, etc., he cannot fully understand why the church takes such a strong stand on such issues unless he knows how the founders of the Methodist movement set the pattern in the eighteenth century in England and in colonial America.

43 William Warren Sweet, *Methodism In American History* (New York, 1933), pp. 133-134.

44 Gaustad, *Historical Atlas*, p. 77.

45 Sweet, *Methodism in American History*, p. 161.

46 James Truslow Adams, "The American Dream," *Together* (November, 1959), pp. 20-21.

Chapter III

Methodism Comes To North Carolina

It is no happenstance that Methodism found fertile soil on which to grow in North Carolina. One of the factors that made this possible was the direct link between the "old world" and the "new world." England was the "cockpit" out of which the early American (U. S.) civilization came. The direct tie between Great Britain and the first settlers in the colony of Carolina did much to prepare the way for the planting of Methodism in North Carolina.

After six earlier grants had been made without the establishment of a permanent colony in the region now known as North Carolina, King Charles II granted to eight of his supporters the Carolina Charter on March 24, 1663, at Westminster in England. This was a reward to these men for their support of the King during the Restoration of 1660. The Charter outlined the territory of Carolina as lying between 31° and 36° north latitude and extending from the Atlantic Ocean as far west as the South Seas. Proprietary rule was then the order for the territory which was known for the first time as CAROLINA.⁴⁷

People from Virginia formed the first permanent English settlement in Carolina on the Chowan river about 1653. "In 1662 George Durant obtained from Yeopin Indians the neck of land to which he gave name in North Carolina, and in the following year George Cathmaid obtained a large grant of land upon the Sound, as a reward from Sir William Berkeley, who was Governor of Virginia, and joint proprietary of Carolina, for having established sixty-seven persons chiefly on the northeast bank of the Chowan River."⁴⁸ The name given to this settlement was "Albemarle." On September 8, 1663, a letter was sent from the other proprietaries instructing Sir William Berkeley to establish a government for the colony. The letter stated that Captain Wittey was delivering to him the "power to constitute one or two governors, and councils, and other officers, unto which power we refer ourselves; we having only reserved the nomination of a surveyor and secretary, as officers that will be fit to take care of your and our interests, the one by faithfully laying out all lands, the other by justly recording the same."⁴⁹ Further explanation was made in the letter, stating that the reason for the two governors was that maybe on one side of the river the people might because of "liberty of conscience" desire a governor of their own proposing.⁵⁰ Apparently the objective was to do anything in order to please the people and induce planters into the area. Therefore, Sir William Berkeley with the power granted to him, appointed "William Drummon, a Dissenter from Scotland, first governor of Albemarle,"⁵¹ and instituted a Carolina assembly.

Since most of the early settlers were in the Albemarle section, a second charter was issued in 1665 extending the limits of Carolina to 29° and 36° 30'. "In 1663 the settled region north of Albemarle sound was organized as Albemarle county. Settlers began to move into the Neuse-Pamlico region soon after 1700 and into the lower Cape Fear about 1725. The upper Cape Fear Valley was settled largely by Scottish Highlanders; the piedmont region, by Scotch-Irish and Germans, following up the valleys from Pennsylvania."⁵¹ "There was a considerable influx of German Swiss and Palatinates into the Carolinas. Newbern, North Carolina, took its name from a group of emigrants from Bern, Switzerland, who together

47 "A Guide to History Relevant to the Carolina Charter" issued by the Carolina Charter Tercentenary Commission, (Raleigh, 1963), p. 1.

48 Albert M. Shipp, *History of Methodism in South Carolina* (Nashville, 1883), p. 16.

49 W. L. Grissom, *History of Methodism in North Carolina* (Nashville, 1905), p. 17.

50 *Ibid.*, p. 17.

51 *Encyclopaedia Britannica* (Chicago, 1955), Vol. 16, p. 521.

with some six hundred Palatinates arrived in the year 1710.”⁵² By 1740 Scotch-Irish settlements were being established along the Carolina frontier from the Virginia line to Florida.”⁵³ A large Highland-Scotch emigration entered North Carolina immediately after the defeat of the Pretender at Culloden (1746-47). This flow from Scotland continued until the opening of the American Revolution. “As late as 1770 fifty-four vessels loaded with Scotch Highlanders sailed for North Carolina.”⁵⁴

Religious liberty certainly played a part in bringing the settlers to North Carolina, however, economic advantages seemed to be the chief motives in colonization. “It has been generally thought that they came as religious refugees; and while no doubt many came seeking religious liberty, the majority came from purely economic reasons. Those who understood the grant to the proprietors, which contained the germ of an Established Church, could not have expected to find religious freedom for which they sought. Many of the early settlers cared little for religion, but they wished to better their condition. The first emigrants settled in the Albemarle section, which was very inviting to every tiller of the soil. England, the mother country, was crowded. They sought the wide and fertile fields of Carolina.”⁵⁵

In the beginning, the infant colony had religious freedom. It is worthy of praise that John Locke, the great English philosopher, known for his piety, learning, and dedication to religious freedom, was asked to help the Earl of Shaftesburg “to frame a system of laws suitable for the province.”⁵⁶ On July 21, 1669, the proprietaries approved and signed the Fundamental Constitutions which John Locke had drawn in his own handwriting. Locke disavowed having anything to do with a subsequent revision in which Article 96 was interpolated as “granting toleration to Dissenters, and making the Church of England the national religion of Carolina, and alone entitled to receive public maintenance from the Colonial Assembly. This change was a vital one to Dissenters, and the new Constitutions, because they violated original stipulations with the colonists, were promptly and resolutely rejected throughout the province.”⁵⁷ The Constitutions were modified four times before they were acceptable to the people.

North Carolinians should reflect often upon the fact that upon our shores was established a form of government that came from the heart and mind and pen of one of the great political thinkers of all times. This great philosopher influenced the thinking of our forefathers who founded a new republic in this land a little more than one hundred years later. John Locke’s work is highly significant in that he had worked out the principle that solved the perplexing problem of a union between Church and State. This principle does not give “a legal preference to one sect or denomination over another, but by making the national religion of the province broad enough to embrace in the enjoyment of equal rights and privileges each and every Church of seven or more persons agreeing in any religion, and subscribing to the three following terms of communion: 1. That there is a God. 2. That God is to be publicly worshiped. 3. That it is lawful, and the duty of every man being thereunto called by those that govern, to bear witness to the truth.”⁵⁸

52 Sweet, *Religion In Colonial America*, p. 239.

53 *Ibid.*, p. 253.

54 *Ibid.*, p. 254.

55 Grissom, *History of Methodism in North Carolina*, p. 4.

56 *Ibid.*, p. 19.

57 *Ibid.*, p. 21. “The Quakers, who early became especially numerous, resisted strenuously all attempts to establish the English Church. Aroused by the growing Quaker influence, the Anglicans, who were in the majority in the Assembly, succeeded in passing a Vestry Act in 1701. Disallowed by the Proprietors because of the united opposition of the dissenters, particularly the Quakers and Presbyterians, a second act was passed in 1705. . . . Political disturbances, precipitated by the religious parties, prevented the carrying out of the provisions of the act. . . . It was not until 1715 the Assembly passed an establishment act that won the acceptance of the Proprietors and not until 1765 that an act was passed which met the approval of the home authorities. Sweet, *Religion In Colonial America*, p. 40.

58 *Ibid.*, p. 20.

"The proprietary period (1663-1729) was one of slow growth and turbulence. Several governors or deputy governors were driven from office between 1674 and 1712, and there were uprisings which have been deemed worthy of the term rebellion... Albemarle as a colony ended in 1689 and in 1712 became the separate colony of North Carolina."⁵⁹ From 1691-1712 the settlements in North Carolina were administered by a deputy under the governor of Charleston, but in 1712 the two sections were completely separated, each with its own governor. "In 1729 an act was passed by parliament establishing an agreement with seven of the proprietors for the surrender of their claims to Carolina. ... Lord Carteret, afterward earl of Granville, the eighth proprietor, refused to sell, and a strip of land in North Carolina lying between lat. 35° 34' and the Virginia line (36° 30') known as the Granville district, was laid off as his one-eighth share of Carolina."⁶⁰

Spiritual apathy was characteristic of the majority of the inhabitants for the first one hundred years of the colony. Original sources give the following information: "... As to North Carolina, the State of Religion therein, is greatly to be lament'd—If it can be said, that there is any Religion, or a Religious Person in it. A Church was founded at Wilmington in 1753. Another at Brunswick, in 1756, the walls of each are carried up about 10 or 12 feet and so remain. Governor Dobbs used Great Endeavours to get these buildings finish'd, and to lay out parishes—But lived not to effect it, — But the present Governor has got an Act pass'd, for a Church to be built in each Parish or District, and Church Matters to be settled on the plan of South Carolina. He has given Public notice hereof to the Clergy—Inviting them to come abroad Promising of them his Protection, Encouragement and Support: At the same time mentioning what Numbers of Secretaries (sic)* overspread the Country, And the Danger that not only the Church Established, but even Religion itself will be totally lost and destroyed if not quickly attended to... There are two or three Itinerant Ministers in the Northern part (or Lord Granvills Division) of the Province, — But not a Church or Ministers in any one Town of their Province, Maritime or Inland."⁶¹

One of the first groups to be persecuted in America because of religion were those of the Quaker denomination. Those who came to America for the purpose of religious freedom often did not practice religious freedom for the benefit of the Quakers. The "Friends" were persecuted in Boston. Even Roger Williams condemned them in Rhode Island. Religious freedom was responsible for bringing them to North Carolina where they helped to plant the gospel of Christ. As early as 1672 Quakerism was introduced into the spiritual vacuum that existed in the Colony. William Edmonson, who was described as one of the most forceful of early Quaker preachers, visited the colony first. In the fall of 1672 George Fox, the founder of the denomination, joined him on an eighteen day preaching tour of the colony. Although Fox spent only eighteen days in North Carolina, it was sufficient to plant the Quaker seed in a number of localities. Fox was received "lovingly" by the Governor and his wife. Edmondson had preceded Fox by several months, reported, "several were tendered with the sense of power of God, received the truth and abode in it."⁶²

⁵⁹ *Encyclopaedia Britannica*, Vol. 16, p. 521.

⁶⁰ *Ibid.*, p. 521. Sweet must have his dates mixed for in a footnote he says: For the first time in 1710 (1712) North and South Carolina were put on an equal footing by the appointment of Edward Tynte as Governor of South Carolina and Edward Hyde as Governor of North Carolina. Both became royal colonies in 1728. The pretext for voiding the charter and erecting them into royal colonies was bad government. *Religion in Colonial America*, p. 41.

*"Sects." There are so many errors in the original journal that this is the only one indication that the writer is aware of the errors. To place sic after each mistake in the original would involve too much space.

⁶¹ Charles Woodmason, *The Carolina Backcountry on the Eve of the Revolution, The Journal and Other Writings of Charles Woodmason, Anglican Itinerant (1766, 1767, 1768)* Richard Hooker. Editor (Chapel Hill, 1953), p. 76.

⁶² Sweet, *Religion In Colonial America*, p. 156. "The Quakers were the first to undertake missionary work in North Carolina."

From 1678-1701 Quakerism was probably the only organized religion of any significance in the colony.⁶³ Francis C. Anscombe refers to the period 1672-1725 as "The Golden Age" of Quakerism in North Carolina. Many of the leaders in the colony during this period were adherents to this religious faith.⁶⁴

Quakerism was good for North Carolina. Its emphasis upon mysticism and the knowing of God intuitively was a help to the people who didn't have churches where they could enjoy a liturgical service of worship. Their emphasis upon peace with the American Indians was also helpful to the colony. For many years hostile Indians were a threat to the settlers. It is assumed that the Quakers in North Carolina had the same attitude and used similar tactics in dealing with the Indians as did William Penn in Pennsylvania.

Quakerism was good for preparing the soil for the planting of Methodism in North Carolina. George Fox had practiced "field preaching" a hundred years before George Whitefield and John Wesley turned to this method of proclaiming the Word of God to the Common people. Methodism stressed the importance of the class meetings. The Quakers enjoyed a non-liturgical service where the people came together for fellowship as well as worship. Because of the many similarities between the two, the Quakers bequeathed to Methodism a spiritual climate which was advantageous to the early Methodist ministers.

Quakerism began to decline in the state because of great migrations to the south and to the west. There was dissention within the Meetings and there was persecution from without. The latter rose primarily for two reasons. One was the Quakers strong stand against slavery. Elton Trueblood, a professor at Earlham College, has pointed out that there was a great exodus of Quakers from North Carolina who migrated to the midwest because of slavery. He states that his ancestors were among those who migrated from North Carolina because of this reason.⁶⁵ As the war clouds of the revolution loomed over the horizon, many of the Quakers who stressed a strong belief in pacifism migrated to more remote frontiers. Today the "conscientious objector" is respected. It is doubtful whether the early colonists in Carolina had any appreciation for their stand on war and a fight for independence.

When the Quakers migrated from the colony, sometimes they gave their interests in places of worship over to the Methodists. The present pastor of Calvary, Jerome Huneycutt, once served a church which was located at the site of a former Quaker meeting house. The Tuttle Grove Methodist Church, located a short distance from Beaufort on N. C. Highway #101 (which formerly had been the post road from New Bern to Beaufort), was built in 1902 on land where once stood (a little front and right of the present building) a Quaker Meeting House that was erected in 1736 and was ready for the first service to be held in January 1737. Mrs. Dolly Dudley, one of the older saints of the congregation at Tuttle Grove, told Rev. Mr. Huneycutt in the early 1940's that the Quakers had given the property over to the Methodists on the conditions that the Methodists would continue to use the site as a place of worship and that permission would be granted a Quaker visitor to lead in worship if it did not conflict with

63 Hilary T. Hudson, "The Early Introduction of the Gospel into North Carolina," "Sketches of the Pioneer Methodists in North Carolina, *Scrapbook History of Methodism in North Carolina* (Divinity School Library, Duke University, Durham), Vol. I.

64 Francis Charles Anscombe, *I Have Called You Friends*, The Story of Quakerism in North Carolina (Boston, 1959), p. 21.

65 Statement made before the Forsyth Conference on Religion, Race and Community Life, Wake Forest College, Winston-Salem, N. C., 1963. The opening of the Northwest Territory in 1787 prompted many to migrate west. This was a vast area of more than 250,000 sq. mi. which later became the states of Indiana, Illinois, Wisconsin, Michigan, Ohio and part of Minnesota. The ordinance prohibited slavery **forever**.

the Methodist church program. The Quaker congregation (meeting) was "laid down" in 1841 because of migrations from the area and members being "dis-owned out of unity" which often meant that they married Methodists. An old cemetery at the site gives evidence that it dates back to the Colonial Period.⁶⁶

The majority of the early settlers of tidewater North Carolina were from England and one may assume that most of them were affiliated in some way with the Anglican Church. The Established Church of England was never "established" in North Carolina as it was in the royal colony of Virginia. The Established Church, however weak it was before the American Revolution, was the second agency that began to sow the gospel seed in North Carolina. The first missionary sent by the Society for the Propagation of the Gospel was a Reverend Mr. Blair who came in the year 1701. The first church built in connection with this mission was located in the same year near Edenton. A complete separation of religion and politics is impossible. What affects one will ultimately affect the other. The close ties with England undoubtedly was an advantage to some of the Anglican missionaries. Nevertheless, the temper of the times did not favor cold formalism which was often found in the Anglican Churches of England and in some of the American colonies. This along with a very heterogeneous population made it very difficult for the early Anglican missionaries to make progress in their work in North Carolina. Later when the spirit of independence grew, the "political ties with England" was a handicap.

Significant things were happening in the field of religion during this period. A great religious awakening came to America during the eighteenth century. As one has said: "The eighteenth century was an epoch of vital importance in the history of religious movements. It was the period of great evangelical revival which was international and interdenominational in its scope. . . . Wherever it penetrated, the evangelical movement brought with it a revival of personal religion and was concerned little, if at all with a reformation of doctrine. It represented an effort to establish piety and to awaken a spiritual life in believers everywhere. It found churches dying under the burden of cold formalism; it left them reinvigorated and glowing with a fresh spiritual zeal."⁶⁷ The condition of the churches was against a rapid growth of Anglicanism. "Indifference, coldness, formality and lack of spirituality"⁶⁸ characterized both clergy and laity of the Anglican Church in America.

Methodism was a movement that was attempting to meet this need for spiritual renewal in the Established Church. There was a constant stress placed by Wesley and his missionaries in America that the members of the Methodist societies be faithful to the Established church by attending the services and partaking regularly of the sacrament of the Lord's Supper. This close relationship certainly made it easier for Methodism to get a start in North Carolina.

The finest example of the cooperation of the Established Church with the early Methodist ministers is found in the work of the Anglican evangelical rector of Bath Parish in Virginia. Mention has been made in Chapter Two of the contribution Devereaux Jarratt made in helping Methodism in America. He became a school teacher on the frontier of Virginia when he was only nineteen years of age. Members of his family were affiliated with the Established Church of England but had little concern for the promotion of a vital religion. Like so many of the young people of his day, Devereaux had little if any religious training.

66 "Over twenty years before George Washington was born, there were homes on the peninsula in Carteret Precinct of the County of Albemarle, later County of Bath, that was to become the town of Beaufort, County Seat of Carteret County. The town was 'surveyed and plotted by Richard Graves, Deputy Surveyor of the Colony in 1713.'" Amy Muse, *Beaufort By the Sea* (New Bern, 1946), p. 3.

67 Wesley M. Gewehr, *The Great Awakening in Virginia, 1740-1790*. (Durham, 1930) p. 3. Hereafter cited Gewehr, *The Great Awakening*.

68 *Ibid.*, p. 4.

On the frontier he came under the influence of a New Light Presbyterian family. This influence, along with the reading of a book of sermons by George Whitefield (reported to be the first book on religion he ever read), led him to a conversion experience which motivated him in his decision to enter the ministry.⁶⁹ After a trip to England, he returned to accept a parish in Dinwiddie County where he remained, "a faithful and indefatigable spiritual shepherd, until his death in 1801."⁷⁰ The Established Church was helpful in planting Methodism in North Carolina by common heritage and Devereaux Jarratt helping pave the way for the Methodist ministers to carry their message of vital religion into North Carolina from his parish in Virginia.

Other denominations were planting the gospel in North Carolina before the Methodist ministers started organized work in the colony. It can be assumed that the Lutherans entered the state in the early part of the eighteenth century. There was a considerable number of German Swiss and Palatinates in Newbern.⁷¹ In this group it can be assumed that there was organized religious activity carried on by the Lutherans. Dr. William Henry Foote states in his *Sketches on North Carolina, Historical and Biographica*, that the Presbyterians settled in Duplin County as early as 1737. Prior to this Francis Makemie, a native of North Ireland but born of Scotch parents, did some missionary work for the Presbyterians in North Carolina before 1698. A new Presbyterian Church was organized in North Carolina in 1751.⁷² Presbyterians, like Francis Makemie, who had experienced "a work of grace and conversion" when he was only fifteen years of age, emphasized a vital religion which helped pave the way for Methodism to flourish in the latter part of the eighteenth century.

The Moravians (who some consider "double first cousins" of the Methodists) were at work in North Carolina after the middle of the eighteenth century. "In 1752 a body of Moravians had been sent from Bethlehem, Penn. to select a place for a Moravian settlement in North Carolina. A hundred thousand acres, called "Wachovia", were purchased from Lord Granville and three communities established, the most important being that at Salem"⁷³ (now in Forsyth County). The Moravians, located in northwestern part of the colony, were helpful in their influence.

The Baptists were attempting to plant the gospel in the colony about the same time the Moravians moved to Carolina. Their leading preacher was Shubal Stearns who became a Baptist in 1751. These were not the Regular Baptists but the Separate Baptists. "The Separates were Presbyterian in origin, having their rise in New England about 1744 at the time of the great revival of Edwards and Whitefield. Withdrawing themselves from the established churches, they organized themselves on the plan of Independents, placing all authority in the hands of the local churches."⁷⁴ In 1754 Stearns left New England and entered North Carolina by way of Virginia. He and his company settled on Sandy Creek (in what is now Guilford County) in 1755. The church which was soon estab-

69 William Warren Sweet, *Methodism in American History*, p. 70.

70 Sweet, *Religion in Colonial America*, p. 307.

71 Sweet, *Religion in Colonial America*, p. 239.

72 *Ibid.*, p. 267.

73 *Ibid.*, p. 226. Woolmason, an itinerant minister of the Established Church records in his Journal in 1766 the following statement about the Moravian settlement: 'In the Back Part of this country between the Heads of the P dee and Cape Fear Rivers, is a Distric of 12,000 Acres, formerly granted to Whitefield, and by Him sold to Count Zinzendorff—It is very rich Land—scituated just at foot of the lower Hills, and where the Springs take their Rise, that form these Great Rivers above mentioned. The Spot is not only Rich, fertile, and luxuriant, but the most Romantic in Nature. Sir Philip Signeys Description of Arcadia, falls short of this real Arcadia Georgia, Circassia, or whatever Region it may be compared too. To this Spot Zinzendorff transplanted his Hernhuters; who being join'd by others from Pennsylvania and Elsewhere now form a very large and numerous Body of People, Acting under their own Laws and Ordinances independent of the community, constitution, or Legislature in and over them. They are a Set of Recabites among the people of Israel—Forming a Distinct Body, different in all things from All People. Here they have laid out two Towns—Bethlehem and Bethsada. . . .' (He meant Bethabara, settled in 1753, and Bethania, settled in 1759). Woolmason, pp. 21-22.

74 Gewehr, *The Great Awakening*, p. 108.

lished had only sixteen members in the beginning. Before long the "number swelled to over six hundred and Sand Creek Church became the center of a phenomenal revival which spread north and south... Springing as it did from the Great Awakening, the Separate Baptist movement everywhere had in it the fire and fervour of the Whitefield revival. It was this that distinguished it most from the Regular wing of the church."⁷⁵

Methodism does not claim to have arrived in North Carolina first. The Methodist Church is ready to recognize those who did so much to prepare the way for the coming of the early Methodist ministers to Carolina. The Church also recognizes the debt owed to those intrepid pioneer Methodist Preachers who with hot hearts came and proclaimed the gospel in such a manner that within four score years gathered within the fold of the churches of Methodism more members than the combined membership of the Baptist and Presbyterian Churches in North Carolina.

Strictly speaking, George Whitefield was the first "Methodist" to preach in North Carolina, Whitefield had ceased to be a "Wesleyan" Methodist because of his disagreement with John and Charles Wesley over the doctrine of Predestination. Whitefield held to the doctrine and the Wesleys rejected it in favor of Freedom of Will which was according to the traditional beliefs of the Established Church of England. Wesley accepted Arminianism; Whitefield accepted Calvinism.

A good, but very bias, treatment of this controversy, along with the conflict with the Anglican Church and Moravianism is given by W. H. Fitchett, former president of the Methodist Churches of Australasia.

The first equipment of a Church is its theology. It stands for some one special reading of Christianity, and its theology, by its accent and perspective, expresses that reading. And it may be said, generally, that the difference betwixt the theologies of the various Christian Churches is mainly one of accent, and of angle of vision. Now the theology of the Methodist Church was decisively shaped by three great controversies which belong to its early years.

Wesley was a devoted son of the Anglican Church... But he owed his spiritual life to the Moravians. Whitefield was his closest comrade, and in some fields of work his leader. And in each of these relationships was hidden a latent and profound discord sure to register itself in open controversy.

By the necessity of its genius, and by the stamp of Wesley's strong character put upon it, Methodism, it was certain, must be English, and not German, in type. It could not be a Church of mystics and dreamers. The pulse of an energetic and practical morality beat in its very blood.

Sooner or later, therefore, it must break with Moravianism, with its dreamy quietism, its mysticism, shading off into the deadliest form of Antinomianism.

Whitefield, again, was a satisfied and even an exultant Calvinist. The doctrine that Christ did not die for all men was, in his own words, "the children's bread"; he would not give to the dogs. But Wesley was a reasoned and convinced Arminian. His theology at this point had been settled by his mother's homely sense and spiritual insight. That all men were included in the great sweep of God's fatherly love and of Christ's redeeming purpose was for him the first of certainties. He had no gospel for himself, or for anybody else, if this was not true. Was Methodism to be Calvinistic or Arminian in its theology? This great issue had to be determined, and the discord betwixt the two great comrades on this point made a far-reaching controversy inevitable.

75 *Ibid.*, pp. 108-109.

Then the Anglican Church of that day had forgotten the spiritual elements of Christianity. It put form before fact. It removed religion into a scheme of human ethics that had no divine force behind it, or in it. It was content to be the Church of a comfortable and tiny minority. Its clergy cared much for the few sheep within the episcopal fold, and much, too, for the wool on their backs; but they ceased to even remember the sheep in the wilderness. All the divinest elements of Christianity—its passion of pity for the lost, and its exultant faith in the supernatural—had perished. How were such great opposites to be reconciled? How could the new and strong wine of Methodism be retained in a wineskin so dry and ragged?

Was Methodism, in a word, to be German or English in type; Arminian or Calvinistic in theology; a mere scheme of decorous moralities or a living religion, with the pulse of a supernatural life beating passionately in it? Controversy was inevitable at each of these points. The dispute with the Moravians was the struggle between a religion that expressed itself in an energetic morality and a religion drowsed with more, and worse, than the fumes of poppies. The long debate with Whitefield was a conflict between two irreconcilable readings of Christ's Gospel. The controversy with the Anglican Church was the quarrel of fire with ice. It meant the affirmation that spiritual fact is more than ecclesiastical form, that religion is not a mere form of social police, a system of what may be called Chinese moralities. It was a battle for the spiritual reading of Christianity.⁷⁶

Regardless of these controversies, Methodism owes much to the Established Church of England (Anglicanism), to Moravianism, and to the Reverend George Whitefield. One must admit that the latter was the "fore runner," "the John the Baptist of America," "a voice crying in the wilderness", who helped prepare the way for the work of the early Methodist preachers.

If it had not been for Peter Bohler and other Moravians, maybe Wesley would never have organized societies. Also, one should never overlook the fact that Methodism was a legitimate child of Anglicanism, although at times seemingly disinherited. For example, the churches of England refused to allow Wesley to preach from her pulpits, and on one occasion, he preached from the tombstone of his father. There were relatively few Anglican clergymen in England or America sympathetic to the Methodist movement like Jarrett. Nevertheless, at the time of the War for Independence, when the cause of separation from the Mother Country was so hotly contested and most of the Anglican clergymen returned to England, the Methodists in America inherited many former Anglicans and churches built by the Established Church. The Anglican Church of Beaufort is an example of this.

The date of the organization of Methodists in Beaufort has been generally accepted as 1778. This was a year of distress due to the War. The whole Methodist movement was intimately connected with England. All the preachers who had come over from the mother country, except Francis Asbury, returned home. It is not surprising that the membership in the new country dropped by eight hundred and seventy-three for whole circuits were abandoned: they either could not be served or were in the hands of the British. Not only the Methodist preachers but those of the Anglican Church returned to England or went into hiding.

⁷⁶ W. H. Fitchett, *Wesley and His Century, A Study in Spiritual Forces*, (New York, 1912), pp. 310-311. Antinomianism was a vital issue to the early Methodists in America as one can surmise from the space occupied with the problem in early Disciplines. This belief arose out of a misunderstanding of Paul's paradox of justification by faith. This is a kind of false grace religion (Anti means against; nomos means law).

The Anglican Church had been the only church in Beaufort before this time. Minutes of the vestry meetings are extant from 1742, but they stop suddenly with the meeting of June 1776, and we assume that the church ceased to exist then. With no other church functioning, it is not strange that the early Methodist congregation should have been made up of those who had been active in the old Church. There is a feeling among those whose roots go deep here that, at the close of the War, the Church of England just "faded" into the Methodist. There seems no definite date except that one existed before, the other after the Revolution.⁷⁷

Anglican "retreads," however, were not the first Methodists in North Carolina. One may safely assume that the first Methodists in Carolina were people who emigrated from the British Isles. They had been associated with societies in England, Scotland and or Ireland. Since large migrations from Britain came to Carolina before the year 1770, it stands to reason that among these settlers there were some Methodists. Early sources lead one to believe this was the case.

James Reed spoke of some "Methodists" who had arrive in New Bern by 1760. As a leader in the Anglican church, he complained: "The Methodists of late have given me a great deal of trouble along the borders of my parish by preaching up the expediency of dreams, visions, and immediate revelations."⁷⁸ This Anglican divine wrote this in 1761, eleven years before any of Wesley's missionaries to America preached in North Carolina. There was another Anglican clergyman who shared the same sentiments. In the spring of 1767 he wrote in his diary: "Returned to Pine Tree, and gave Sermon as usual on Sunday April 5th The Reason why my Congregation here is no larger, am told it That there are a Gang of Baptists or New Lights over the river to whom many on that side resort—and that on Swift Creek 10 miles below, a Methodist has set up to read and preach ev'ry Sunday—Both of them exceddingly low and ignorant persons—yet the low class chuse to resort to them rather than to hear a well connected Discourse."⁷⁹ Who were the "Methodists" of New Bern in 1761? Who was the "Methodist" preacher who exorted in the piedmont section of South Carolina, not a great distance probably from present Charlotte? We do not know. The writer assumes that these were people who were in societies in Great Britain before migrating to the Colony of Carolina. However, these "Methodists" could have been followers of George Whitefield. He had preached in many sections of Carolina prior to this date.⁸⁰

Whitefield had preached in New Bern in 1739. This was the same year that John Wesley organized his first Methodist Society in London. Whitefield wrote his friends that his preaching in New Bern in 1739 "was attended with uncommon influence."⁸¹ It may have been that a few of those who were "influenced" formed themselves into a group or society to seek scriptural holiness. Whitefield was a great preacher. He was the connecting link between the revival movement in England and America.⁸² His emphasis was upon the preaching phase of evangelism and not that of organizing his converts into societies. Although John Wesley may have loved the "mother church" just as much as Whitefield, he was

⁷⁷ Muse, *The Story of the Methodists*, p. 14.

⁷⁸ *Ibid.*, p. 11. Quoted by Amy Muse.

⁷⁹ *The Journal of Rev. C(harles) W(oodmason), Itinerant Minister in South Carolina 1766, 1767, 1768*, p. 20.

⁸⁰ Sweet in *Methodism In American History*, p. 14, says that during Whitefield second visit to America (1739-1741) he devoted his efforts to evangelism. It is very likely that he preached as he journeyed overland to Georgia. He preached as he traveled through Carolina during this visit as well as those visits made in 1754, 1764, and 1770.

⁸¹ Muse, *Ibid.*, p. 11.

⁸² Sweet, *Methodism In American History*, p. 35.

aware of the fact that the converts would have to be nurtured in societies. The "Methodists" whom Reed referred to may have been disciples of Whitefield. Regardless of how we interpret the origin of these "Methodists", we do know that they were in New Bern at least a decade before Wesley's first missionary preached there in the court house in December 1772.⁸³

John Wesley sent his first official missionaries to America in 1769. During this and the four following years twelve British preachers came to America with the approval of Wesley. The first missionaries sent by Wesley were Joseph Pilmoor and Richard Boardman who arrived in the fall of 1769. It was the former who made the first preaching tour under the sponsorship of the John Wesley Methodists. Pilmoor preached at the Currituck Courthouse (near the present Elizabeth City) on September 28, 1772.⁸⁴ There is some disagreement as to which day he first preached in the colony. Dr. G. B. Childs said that he had read the original diary of Pilmoor which is in the Historical Center Library in the St. George's Church (the oldest Methodist Church building in America where worship services have continuously been held) in Philadelphia. In a copy of an address he presented before the Western North Carolina Historical Society (of the W. N. C. Annual Conference) he gave September 12 as the date. John R. Hamilton gives September 28. The writer visited St. George's Church in 1953. He is of the opinion that his friend and former professor, Dr. Child, like himself, forgot the exact date. Rev. Mr. Hamilton is probably correct in his date. J. Manning Potts helps to substantiate this claim:

Back in Norfolk he took leave of his friends again on September 27 and set off on a brief excursion into North Carolina. At Currituck Court House he preached to a congregation which included Presbyterians, Baptists, and Anglicans.⁸⁵

After preaching at Narrow's Chapel and a new church on the Virginia border, he went to Kemp's Landing and preached at the public house before returning to Norfolk, where he continued to minister in the area until the middle of December. Then he left on a journey to Charleston which took five weeks. He preached at a Mr. Randles' home and at the courthouse in Edenton. He continued on his journey by way of New Bern where he attended the Anglican parish church on Christmas day. He was received graciously by the leading families of the community. His diary reveals that he had dinner on Saturday, Dec. 26, 1772 with Mr. Edwards, secretary of the Governor. He had breakfast on Sunday, Dec. 27 with Col. Cogdel. On Monday, Dec. 28 he had breakfast with a Mr. Ellis, "a merchant." He dined with Mr. Cornell on Wednesday, Dec. 30. While visiting New Bern, a resident applied for the use of the courthouse, and Pilmoor preached there to the "genteelst congregation" he had seen since leaving Philadelphia.⁸⁶ This hospitality would not indicate that the Methodists had a "bad name" in the town as was indicated by Reed eleven years earlier. Pilmoor, however, did reveal his deep distress over the condition of religion in the Province. In his entry for December 19, 1772 he states that the colony "is two hundred miles wide, and is settled near four hundred miles in length from the sea, and the Church estab-

⁸³ J. Manning Potts, *The History of American Methodism*, Vol. I, p. 88.

⁸⁴ G. B. Childs, "Gleans from North Carolina History", an address given before the Historical Society of the W. N. Conference, June 13, 1957. *Journal of the Western North Carolina Annual Conference*, 1957, p. 64.

⁸⁵ J. Manning Potts, "The First Wesleyan Preachers Arrive," *The History of American Methodism*, Vol. I, p. 87.

⁸⁶ *Ibid.*, p. 88. See also, G. W. Lybrand, "Rev. Joseph Pilmoor" (from his Journal), *Scrap Book of Methodism in North Carolina*, Vol. I. Maybe his welcome was partly the result of Whitefield's previous visits. Holland N. McTyeire, in speaking of how Robert Strawbridge was helped by the work of Whitefield, said: "From this point ((the log-meeting house one mile from his home on Sam's Creek, Frederick (Carroll) County, Maryland)) the hearty and zealous evangelist itinerated into Eastern Maryland, Virginia, Delaware, and Southern Pennsylvania. Doubtless, he gathered not a little of the fruit where Whitefield had shaken the boughs" *A History of Methodism*, p. 253.

lished as in England; yet in all this Country there are but eleven Ministers!"⁸⁷

The first of January he proceeded to Wilmington, N. C. where he preached several times. One who reads the history of Methodism in America, is impressed with the part played by the "halls of justice." The "courthouse" was the place a visiting minister often went in order to proclaim his message. A young man, who had known Pilmoor in Philadelphia worked with a sea-captain who had seen him in the north, in securing the courthouse for a place for Pilmoor to preach. Pilmoor records that the courthouse was filled for the service on Monday evening. Like in New Bern, the people seem to welcome him to their town. Before he left Wilmington, the people at the inn paid his expenses and entreated him to stay. Nevertheless, he was compelled to continue on his journey to Charleston and Savannah.

In Charleston, Pilmoor preached thirteen times during his two weeks stay in that town. He was well received. From there he went on to Savannah in February where he found congregations of Lutherans and Independents, as well as the Anglicans. He visited Whitefield's Orphan House which was located twelve miles from town. After keeping several preaching engagements in Charleston, he departed March 9 by the same route he had taken previously. "He passed back through Wilmington and New Bern and across Albemarle Sound to Edenton. He arrived in Norfolk on April 6 and remained there about a month. He had not tried to form any societies in Georgia or the Carolinas, because he could not maintain the work that far south."⁸⁸

The first Methodist minister to organize and "supervise" a society in North Carolina according to the organization of John Wesley's Methodists was a local preacher of England who was an itinerant in the Irish Conference in 1766 and 1767. "Shortly after Mr. Wesley had appointed Messrs. Boardman and Pilmoor as missionaries to this country, in 1769, he gave Mr. Williams a written license to preach in America, under their direction. He accordingly engaged to accompany a Mr. Ashton to this country. Hearing that Mr. A. (Thomas Ashton, a Methodist layman from Dublin) was embarking for America, Mr. W. hurried to the place of embarkation, sold his horse to pay his debts, took his saddle-bags on his arm, and, with only a loaf of bread and a bottle of milk, he entered on shipboard; depending on his friend Ashton for his support, and the payment of his passage.

He probably arrived on this continent sooner than the missionaries, as he was engaged in preaching and exercising the pastoral office in the city of New-York previous to the arrival of Mr. Boardman in that city; and soon after that event, he visited Mr. Pilmoor in Philadelphia. Being encouraged by Mr. P. and the people in this latter city to devote himself to the work of spreading the gospel in this country, he shortly after went to Maryland, and preached in several places in that province: and not long after that period, he was admitted into the regular itinerancy; and in the early part of the year 1772 made his first visit to Norfolk in Virginia... The following year Mr. Williams was appointed to Petersburg, another town in Virginia. He was the first Methodist preacher who had ever visited this region of country: but he commenced his labours among this people, and through the course of the year preached in different places from Petersburg to Roanoke River, and beyond it, in North Carolina.

Mr. Williams is said to have been a man of plain and artless manners, and an indefatigable preacher of the gospel, who enforced his doctrine by his tears, and by his godly and righteous deportment in private life...⁸⁹

⁸⁷ Ibid. Quotation from Joseph Pilmoor, MS Journal, in the Historical Center Library, St. George's Church, Philadelphia. typescript by Cornelius Hudson, entry date December 19, 1772.

⁸⁸ Ibid., p. 89.

⁸⁹ P. P. Sandford, *Memoirs of Mr. Wesley's Missionaries to America*, pp. 13-14.

The Methodist historians have not given to Robert Williams as large a place in the history of the beginning of Methodism in America, and in North Carolina, in particular, as he rightly deserves. Many would say that he was the true "Apostle of Methodism in North Carolina." The writer of the "Memoirs" quoted above must not have been aware of the fact that the ship that brought Williams and Ashton to America was blown off course and landed at Norfolk. One who has sailed on the seas, especially in a storm, may better realize the joy of getting back on *terra firma*. Norfolk, although it may have been as bad as the early historians described it, likely held a special place in the heart of Robert Williams. He did some fine work in that area. Speaking of Williams, Gewehr says, that he was "The first of the Methodist itinerants to preach a sermon in Virginia, he was also the first to be called from the field. In his brief ministry he had planted Methodism permanently in Virginia."⁹⁰ Jesse Lee, an early Methodist historian, says of the "accepted" first visit to Norfolk in the year 1772 (instead of probably July or August, 1769), that it "may be considered as the beginning of Methodism in Virginia."⁹¹ Francis Asbury, often considered the "Father of Methodism in America", said of Robert Williams whom he was not only jealous of but suspicious of, "He has been a very useful, laborious man, and the Lord gave him many seals to his ministry. Perhaps no one in America has been an instrument of awakening so many souls, as God has awakened by him."⁹² This statement was recorded in Asbury's Journal the day he conducted the funeral of Williams, Thursday, September 28, 1775. Two days earlier he had recorded in his Journal something that did not sound like Asbury. "Brother Williams died. The Lord does all things well: perhaps brother Williams was in danger of being entangled in worldly business, and might thereby have injured the cause of God. So he was taken away from the evil to come."⁹³ This statement was probably prompted by the conflict about publishing Wesley's sermons.

"Williams rendered a significant service in beginning the publication and circulation of Methodist literature in America. In this, again, he showed his independence and initiative for, without the sanction of Wesley or of any Conference, he published tracts, sermons, and books—evidently at his own expense—and scattered them widely on his itineraries."⁹⁴

Williams was the first Methodist preacher to print a book in America. His publishing endeavor caused some trouble with Asbury, and maybe some of the other brethren. In the "Minutes of the Conversations between the Preachers in Connection with Rev. John Wesley" at the first Conference held at Philadelphia, June 1773, two of the six rules were devoted to Robert Williams' printing activities. The rules are as follows:

- Rule Number 1. Avoid administering ordinances of baptism and the Lord's Supper.
- Rule Number 2. Encourage people to attend the church, receive ordinances there.
- Rule Number 3. No person or persons admitted to love-feasts oftener than twice or thrice, unless they become members; none admitted to society meetings more than thrice.
- Rule Number 4. Not reprint W.'s (Wesley's) books without his authority (when it can be got) and the consent of their brethren.
- Rule Number 5. Robert Williams to sell the books he has already printed, but to print no more, unless under the above restrictions.

⁹⁰ Gewehr, *The Great Awakening in Virginia, 1740-1790*, p. 145.

⁹¹ Barclay, *Early American Methodism 1769-1844*, p. 31. Quoting Jesse Lee, *op. cit.*, p. 40.

⁹² *The Journal of the Rev. Francis Asbury, Bishop of the Methodist Episcopal Church*, (From August 7, 1771, to December 7, 1815). Vol. I, p. 121.

⁹³ *Ibid.*, p. 121.

⁹⁴ Barclay, *Early American Methodism*, p. 32.

Rule Number 6. Every preacher who acts as an assistant, to send an account of the work once in six months to the general assistant.⁹⁵

Some may say that the action of the Conference was something of a "slap" at Williams. It does appear so from the bare evidence here, but in other sources it seems that many expressed appreciation for what Robert Williams had done by having the books printed.

At this same conference two of the ministers were appointed to New York; two to New Jersey; four to Baltimore (Maryland); and, two to Virginia—Richard Wright to Norfolk, and Robert Williams to Petersburg.⁹⁶ The statistical table was very brief, however, it does indicate that the conference thought that Virginia was a promising field of service in that two of the ministers were sent there to take care of 100 members in societies. Membership reported was New York, 180; Philadelphia, 180; New Jersey, 200; Maryland, 500; and, Virginia, 100. Making a total of 1160 members in societies in America.⁹⁷

Minutes of the Conversations between the Preachers in Connection with The Rev. Mr. John Wesley held May 25, 1774 in Philadelphia reveal two significant things as to the work of Robert Williams. One, in answer to Question 1—Who are admitted this year? William Watters, (who was recruited by Williams, heads the list of five.) Second, in answer to Question 5—Who are assistants this year? Robert Williams is listed among nine.⁹⁸ It seems that the work in Virginia and North Carolina was placed in a circuit called "Brunswick." This likely was done under the supervision of Robert Williams. To this circuit John Wade, Isaac Rollins and Samuel Spragg were appointed to serve during the year 1774-1775.⁹⁹ The report for year ending May 25, 1774 indicated that there were 2,073 in societies. Of this number, 218 were reported from the Brunswick circuit.¹⁰⁰ Is it not rather strange that Robert Williams' name appears in the minutes as one of the "assistants" for the year but not listed under Question 5—How are the Preachers stationed this year? In the minutes of the conference held the following year in Philadelphia (May 17, 1775) Robert Williams' name is not listed as an assistant but it does appear along with four others who were appointed to the Brunswick Circuit.

During the next year Brunswick Circuit experienced phenomenal growth. At the conference held in Philadelphia, May 17, 1775 the statistical report was as follows:

Members in Societies:

New York	200
Philadelphia	190
New Jersey	300
Baltimore	840
Frederick	336
Fairfax	30
Norfolk	125
Brunswick	800

3,148¹⁰¹

It was stated that "Preachers in Brunswick and Hanover were to change as assistant thinks proper."¹⁰² Of the first two missionaries sent over by John Wesley, one, Boardman favored short "pastorates" but Pilmoor was very much

95 Minutes of the Methodist Conferences, Annually held in America from 1773 to 1794, Inclusive. (Philadelphia: Henry Tuckness, p. 6.

96 Ibid., p. 6.

97 Ibid., p. 7.

98 Ibid., pp. 7-10.

99 Ibid., p. 10.

100 Ibid., p. 11.

101 Ibid., p. 15.

102 Ibid., p. 15.

opposed to staying only a few months and then moving on. In speaking of the frequent exchanges of field he said "Frequent change . . . is never likely to promote the spirit of the Gospel nor increase true religion."¹⁰³ This might have been one of the factors that prompted Pilmoor to leave the Methodist movement in 1775. After the War he returned to America as a Protestant Episcopal clergyman in New York.

The first preachers stationed on the Brunswick circuit were John Wade, Isaac Rollins and Samuel Spragg.¹⁰⁴ Before the death of Robert Williams, a spiritual fire was kindled by this good Methodist preacher and Devereaux Jarrett, the Anglican preacher, that was to change the spiritual climate of a large area of North Carolina. Jesse Lee reported Jarrett's account: "This revival of religion spread through fourteen counties in Virginia and through Bute and Halifax counties in North Carolina. We had a time of refreshing indeed, a revival of religion as great perhaps as ever was known."¹⁰⁵

The Brunswick circuit had a net gain in membership of 582. Where as in 1774 there were 218 members in societies, a year later they were 800.¹⁰⁶

At the fourth conference which was held in Baltimore on May 21, 1776, the membership of societies had increased by 1,773. A total membership in societies of 4,921 were reported. Of this number, 1,611 were in the Brunswick circuit (an increase over the previous year of 811), and 683 were reported in the North Carolina circuit.¹⁰⁷

"In 1776 — the year that the Declaration of Independence was signed — the North Carolina Circuit was formed. This circuit embraced the whole of the present state of North Carolina. Three preachers were appointed to travel it: Edward Dromgoole, Francis Poythress, and Isham Tatum. The latter was a man of rare eloquence, and known throughout the country as the "Silver Trumpet." It is reported that some descendants of Isham Tatum now live in Orange County."¹⁰⁸

John King, John Dickens, Lee Roy Cole and Edward Pride were the preachers for the North Carolina circuit in 1777. The North Carolina circuit was divided into three new circuits in 1778, namely, Roanoke, Tar River and New Hope.

The general impression is that Francis Asbury, "the Apostle of the Long Road," did not enter North Carolina until 1780. He had promised to go to Currituck county and form a circuit on September 10, 1775. Whether he entered the territory of North Carolina prior to 1780 is unknown. In his journal he reports for Wednesday, August 16. "Preached at Mr. H's (Harding), about sixteen miles from town, I met with Mr. P. (Piner) from North Carolina, who invited me to go and form a circuit in Currituck county, where they have very little preaching but what they pay for at the rate of three pounds per sermon. I accepted the invitation, and appointed the 10th of September for the time to visit them. A letter from brother G. S. (George Shadford on the Brunswick Circuit), which came to hand on Friday, gave an account of about two hundred souls brought to Christ within the space of two months. . ."¹⁰⁹ The period of time when he had promised Mr. Piner to form a circuit in Currituck county is not recorded in his journal. There is a gap in the entries between September 4 to

¹⁰³ History of American Methodism, p. 87.

¹⁰⁴ Minutes of the Methodist Conferences, Annually Held in America from 1773 to 1794, Inclusive, p. 6.

¹⁰⁵ Lee, A Short History of Methodism, p. 53.

¹⁰⁶ Minutes of the Methodist Conferences, Annually Held in America, pp. 11, 14. "In 1775 the Brunswick Circuit embraced fourteen counties in Virginia and what were known as Halifax and Bute counties in North Carolina". Gewehr, The Great Awakening in Virginia, 1740-1790, p. 156.

¹⁰⁷ Minutes, Ibid., p. 18.

¹⁰⁸ Charles Jerome Huneycutt, A Church History (Durham, 1953), p. 4.

¹⁰⁹ Rev. Francis Asbury's Journal, p. 119.

September 26. The only explanation is that he became ill and did not record his activities. It is very likely that he did not fulfill his promise because of illness.

It is very clear that Asbury visited the state in 1780. From this time until his death he visited the state yearly to superintend the work..., and his journal throws considerable light on the conditions prevailing in North Carolina during these years...."¹¹⁰

Methodism grew in North Carolina so rapidly that four circuits were formed in 1780, the year that Asbury first visited the colony. The names of these circuits were: Roanoke, which included Bertie, Northampton, Halifax and Warren counties; Tar River, which embraced Orange, Chatham, Cumberland, and Wake; and Yadkin, which included Lincoln, Rutherford, Burke, Mecklenburg, Rowan and the Valley of the Yadkin. "The Pittsylvania Circuit had been formed in 1776, embracing territory in Virginia and North Carolina. In 1780 the Yadkin Circuit in North Carolina was formed from part of the Pittsylvania. The Yadkin was west of the New Hope Circuit and extended to the Blue Ridge and southward to the South Carolina line."¹¹¹ It was about this time that the Methodist preachers started to come to our section of the state to establish societies and churches.

¹¹⁰ Huneycutt, *A Church History*, p. 4. In a "History of Church" published in *Our Church Directory*, First Methodist Church, Williamston, North Carolina (Greensboro Piedmont Press, 1952) it states: "It is reported that Rev. John Watts was the first pastor of the Church serving between 1775-1805. Rev. Watts was also a driver of a stagecoach which carried mail from Halifax to Plymouth, N. C., but lived in Williamston. According to history Bishop Asbury came to Williamston three times: Once in 1773, once in 1793, and once in 1804, and on his third trip he visited Rev. Mr. Watts." p. 2.

¹¹¹ Editor, *The Journal and Letters of Francis Asbury*, Vol. I, p. 371.

Chapter IV

Methodism Comes To Mecklenburg County

"The first Methodist sermon and probably the first sermon of any kind ever preached in Mecklenburg was delivered by Reverend George Whitefield in October 1742 on what is now the campus of Davidson College."¹ Methodism, however, did not come to Mecklenburg County as an active religious force until the latter part of the eighteenth century. G. W. Bumgarner, who has spent much time studying the early beginnings of Methodism in Mecklenburg county, has stated, "By 1790 Methodism had already moved west in North Carolina and crossed into Holston county and had moved south through South Carolina, but Mecklenburg County, as its boundaries now lie, had no organized Methodists. It was an Island of Calvinism and this picture changed but little until 1815."² The writer believes that this puts the beginning of Methodism as an active religious force in the county too late. Orion Hutchinson, Jr., who married Louise Conrad, daughter of Mr. and Mrs. Pierce Conrad, devoted members of Calvary Methodist Church for many years, wrote a very good history of Harrison Methodist Church near Pineville, while he was pastor of the church. He states that organized public worship at the site of the present church began by 1785. "This makes Harrison Methodist Church the oldest Methodist Congregation in Mecklenburg County still in existence."³

Prior to February 1786, all of Mecklenburg county had been in the Yadkin Circuit. This circuit was organized in 1780 with Andrew Yeargin as preacher. In the year 1785, it covered the whole of North Carolina west of Guilford county.⁴

The thesis of this chapter is that the first Methodists to live in Mecklenburg County were those who had been Methodists before settling in his section of the colony. The first advocates of Methodism from outside of the county wielded their influence primarily from two directions: 1) from the northwest by way of Lincoln and Iredell counties and 2) from the southeast by way of Stanley and Union counties and later from South Carolina.

Francis Asbury's description of religious conditions in eastern piedmont North Carolina in 1780 contained a note of "prophecy," "There is a hardness over the people here: they have had the Gospel preached by Presbyterians, Baptists, and Methodists; the two former appear to be too much in the spirit of the World; there is life amongst some of the Methodists, and they will grow because they preach growing doctrines."⁵

Methodism did grow. It grew in North and South Carolina. Asbury changed his view of Carolina as indicated in his entry the next day, "I had too mean opinion of Carolina; it is a much better country, and the people live much better than I expected from information given me."⁶

1 LeGette Blythe and Charles Raven Brockmann, *Hornet's Nest, The Story of Charlotte and Mecklenburg County* (Charlotte, 1961), p. 200. This is also stated in J. B. Alexander, *History of Mecklenburg County*.

2 G. W. Bumgarner, "Methodism in Mecklenburg County, North Carolina." An address presented to the Conference Historical Society meeting in Charlotte September 27, 1955. Recorded in the *Journal of 1955 Session of the Western North Carolina Conference of The Methodist Church*, p. 47.

3 Orion Hutchinson, Jr., *A History of Harrison Methodist Church, 1785-1955*. Unpublished Manuscript, Charlotte Public Library, p. 9. G. W. Bumgarner has stated: "The earliest Methodist society in Mecklenburg was without doubt Harrison."

4 *Minutes*, p. 23. See also Footnote Number 3, *The Journal and Letters of Francis Asbury*, Vol. I, p. 456.

5 *The Journal and Letter of Francis Asbury*, p. 359. Entry for June 22.

6 *Ibid.*, p. 360.

Methodism, from the beginning, grew rapidly in North Carolina. The Great Spiritual Awakening moved into the northeastern part of the state in full force during the period from 1775 to 1778. New societies were organized and this new vital religion was communicated to those on the frontiers. Along with success, however, was failure. Differences of opinion over whether Methodist lay preachers should administer the sacraments brought forth a cleavage which prompted Francis Asbury to make a tour of North Carolina in 1780. From reading the account of this trip in his *Journal*, one can learn that Methodism was spreading over the colony. On June 16, 1780, he crossed the Roanoke River, entering Halifax County, N. C., near the present site of Roanoke Rapids. He traveled with great difficulty through many of the counties of the coastal plains and the lower piedmont. Some of the counties where he preached in the piedmont were Chatham, Randolph, Guilford, Alamance, Orange, Durham, and Wake. The Pittsylvania circuit was visited. It had been formed in 1776, embracing territory in Virginia and North Carolina. In 1780, the Yadkin Circuit in North Carolina was formed from a part of the Pittsylvania. The Yadkin originally was west of the New Hope Circuit and extended to the Blue Ridge and southward to the South Carolina line. Asbury, after conducting a quarterly meeting at Henley's, on the Pittsylvania Circuit, planned another trip through Carolina. From Caswell County, he went to Virginia on August 10, 1780.

Asbury's mission was successful to a large degree. Before his visit the conference was split in two sections over the row in Virginia about the sacraments. Robert Strawbridge was one of the leaders who advocated that Methodist lay preachers administer the sacraments. The preachers from the North objected. Some preachers stopped traveling. In 1779, there were forty-nine preachers, in 1780 there were forty-two, and 1781, when the breach had been healed, there were fifty-four.⁷

Methodism in North Carolina had grown to the point that four circuits were formed in 1780 as was pointed out in Chapter III. The Yakin—which included Lincoln, Rutherford, Burke, Mecklenburg, Rowan and the Valley of the Yakin. From this, one may note that Mecklenburg was a part of the Yadkin Circuit in the year 1780.

From the coast of North and South Carolina, Methodism worked its way inland up the rivers. Since those who traveled the existing roads had to make allowances for fording the rivers and creeks, the rivers played a large role in the location of early preaching points. The rivers also made convenient boundary lines for the early circuits. Many of the first circuits in Carolina were named for rivers.

1801 and 1802 were memorable years for Methodism in North Carolina as a revival swept over the state and thousands were added to the church. The Salisbury District may be cited as a typical example of this revival spirit.⁸

James Douthet, the presiding elder, gives a glowing account of the revival work in his quarterly meetings. On the second round of his quarterly meetings not less than five hundred were converted. The spirit of the revival in the Salisbury District is shown in a letter written by Daniel Asbury to Bishop Francis Asbury in 1802:

"A great and glorious work has taken place in this circuit since conference. The number converted I cannot tell. I have seen and felt more since I saw you, than ever before. Many stout-hearted sinners have turned to the Lord; and at our common meetings loud cries and shouts of praise are heard. It is not uncommon for meetings to last from twelve

⁷ *The Journal and Letters of Francis Asbury*, pp. 357-372.

⁸ John R. Hamilton, *History of Methodism in North Carolina*. Unpublished B. D. Thesis, Duke University Library, 1938, p. 18.

o'clock in the day to twelve at night. At a quarterly meeting held in Iredell county which began the 30th of July, and continued for four days, the power of the Lord began on Friday about sunset, under an exhortation, and continued till Monday twelve o'clock without intermission. The groans of the distressed went up on Friday night from all parts of the camp, and increased till ten o'clock the next day, when many found the Lord precious in the pardon of their sins.

On Saturday afternoon, while Brother Douthet was at prayer, the mighty power of the Lord came down; many hard-hearted sinners fell to the ground, and cried to the Lord for mercy, as from the belly of hell. The slain of the Lord were many, and numbers that fell arose again with the new song. The next morning was an awful time—some shouting praise to the Lord, others screaming for mercy, and the whole congregation seemed thunderstruck. . . .

This is a little of what I have seen in Yadkin circuit. I am more than ever bound for glory.

Yours,
Daniel Asbury"⁹

As Methodism pushed into the western part of North Carolina some of the early preachers crossed the Catawba River west of the present town of Mooresville near the place where N. C. Highway 150 now crosses the river. This was a favorable section for a settlement. To this area came Daniel Asbury. Back in the 1920's the writer recalls reading a plaque on the wall of the Rehobath Methodist Church which stated that on that site the first sermon preached by a Methodist Minister west of the Catawba River was delivered by Daniel Asbury. It is there in the village of Terrell, that the first Methodist Church west of the Catawba was erected in 1791.¹⁰ John McGee, who was born on the Yadkin River below Salisbury, was sent to the Rehobath circuit in 1792. His influence was felt by establishing a favorable attitude toward "fervent" religious experience. He was acquainted with the work of James Douthet. In 1794, leading members of the Rehobath Church consulted together and agreed to hold a camp meeting in the forest for a number of days and nights. Daniel Asbury may have sought the counsel of Francis Asbury about this matter.

From Francis Asbury's Journal it is revealed that Daniel Asbury had requested a conference pertaining to some matter of importance. The entries for March 13, 15, 17 and 20, are copied for information on this incident and to reveal some of the conditions that exist at the time of Asbury's visit to Charlotte in 1794.

Thursday, 13. Rode thirty miles more to the Waxhaw, after preaching at the chapel in the woods. I went to brother T_____'s, where we had a room to ourselves; and our horses were richly fed: this was a great favour—such as we do not generally receive in this country.

Saturday, 15. We set out under discouraging prospects; having had a heavy rain the night before. We came to Shepherds; where we had to swim our horses alongside a canoe, and had they not struggled powerfully and freed themselves, from among the bushes and grape-vines, they had certainly drowned: we returned across the stream, and then brought them down the creek, to a place where there were no trees in the way, and we got safe across.

Sunday, 16. The waters being still high, our passage difficult, and having no inclination to travel on the Sabbath, we continued at Shep-

⁹ Journal of Rev. Francis Asbury, Bishop of the Methodist Episcopal Church, Vol. I, p. 508. Quoted by John Hamilton. *Ibid.*, pp. 18-19.

¹⁰ Terrell in 1791 was in Lincoln County. Today it is in Catawba County.

herd's where we stayed the night before. Notice we circulated through the neighbourhood, and by eleven o'clock there was collected a congregation of sixty or seventy people.

Monday, 17. We set out, and passed Charlotte, in Mecklenburg; here I learned that meeting was appointed for me at A____'s. I came to L. Hill's where I met with Nicholas Watters and Daniel Asbury, having ridden thirty-four miles. By the time I reach Justice White's I shall make out to have ridden about one thousand miles in three months; and to have stopped six weeks of the time with great reluctance. I preached at _____ on 2 Tim. ii, 12-17. I gave, 1. The marks of a Christian; one of which is, that he suffers persecution. 2. The marks of heretics and schismatics; the former oppose the established doctrines of the Gospel—the latter will divide Christians. 3. That we must continue in what we have been taught by the word, the Spirit, and faithful ministers of Christ. 4. That the Holy Scriptures are the standard sufficient for ministers and people to furnish them to every good work.

Thursday, 20. I directed my course, in company with my faithful fellow-labourer, Tobias Gibson, up the Catawba, settled mostly by the Dutch. A barren spot for religion. Having ridden in pain twenty-four miles we came, weary and hungry, to O____'s tavern; and were glad to take what came to hand. Four miles forward we came to Howes Ford, upon Catawba River, where we could neither get a canoe nor guide. We entered the water in an improper place, and were soon among the rocks and in the whirlpools: my head swam, and my horse was affrighted: the water was to my knees, and it was with difficulty we retreated to the same shore. We then called to a man on the other side, who came and piloted us across for which I paid him well. My horse being afraid to take the water a second time, brother Gibson crossed, and sent me his; and our guide took mine across. We went on, but our troubles were not at an end: night came on, and it was very dark. It rained heavily, with powerful lightning and thunder. We could not find the path that turned out to Connell's. In this situation we continued until midnight or past; at last we found a path which we followed till we came to dear old father Harper's plantation; we made for the house, and called; he answered, but wondered who it could be; he inquired whence we came; I told him we would tell that when we came in, for it was raining so powerfully we had not much time to talk: when I came dripping into the house, he cried, "God bless your soul, is it brother Asbury? wife, get up." Having had my feet and legs wet for six or seven hours, causes me to feel very stiff.¹¹

There is no hint in Asbury's Journal as to the nature of the meeting with Daniel Asbury. It can be surmised that there was an issue that needed to be discussed. It was at Charlotte that he learned of the meeting planned by Daniel Asbury. If it was pertaining to the proposed camp meeting at Rehobath, one may feel confident that Francis Asbury gave his approval. It was more likely an issue involving a larger area than Lincoln County because Nicholas Watters was a key person at the meeting. Watters was on the Union Circuit with Tobias Gibson, who was Asbury's traveling companion, and William McKendree.

¹¹ The Journal and Letters of Francis Asbury, Vol. II, pp. 8-9. There is a difference of opinion as to where "Shepherds" was located. Some think that it was near the Union-Mecklenburg county line. Others think it may have been in the Long Creek section of Mecklenburg; still others feel that it may have been in Iredell County, possibly through associating it with "Shepherd Cross Roads." The writer holds to the former theory that it was not too far from Waxhaw in the general vicinity of Charlotte. Holding to this interpretation, it would make it the first time Francis Asbury conducted religious services in Mecklenburg County.

Records reveal that a great camp meeting was held at Rehobath in the year 1794. The preachers were "Daniel Asbury, William McKendree, Nicholas Waters, and William Fulwood, who were efficiently aided by Dr. James Hall, a celebrated pioneer preacher among the Presbyterians in Iredell County."¹²

While the camp meeting movement "arose in Asbury's day and had his hearty approval and cooperation, its major achievements belong to the period following. Historians generally date the origin of the movement in 1799 in Kentucky, largely under the leadership of Rev. William McGee (a Presbyterian minister) and his younger brother, Rev. John McGee (a Methodist preacher), but they had a background in their native state and North Carolina should rightly claim priority as the place of origin."¹³

It is reported that as many as 20,000 people gathered for weeks in the woods at Rehobath "for singing, praying, and preaching." A great number was added to the Methodist societies as a result of these meetings.¹⁴ Since the area was sparsely populated, it stands to reason that if there were as many as two thousand in attendance, a number of them came from the joining county of Mecklenburg. Those who attended from Mecklenburg County brought back to their local communities the spirit of Methodism as well as a knowledge of Methodist doctrines. No single community can witness an outpouring of the Spirit of God and feel the spiritual impact of such a religious experience without sharing it with others. Two years later, in the year 1796, at Shepherd Cross Roads in Iredell County, a similar protracted meeting was conducted. These two earliest camp meetings left a benevolent influence upon the people of Lincoln County, Iredell County, and the adjacent counties, including Mecklenburg.

Methodist influence continued to invade Mecklenburg from the north west by way of Lincoln County. Except by boat, the shortest route to the heart of Mecklenburg County from the Rehobath Community was by way of Beatties Ford. This was the shallows of the Catawba River near where the present bridge spans the river on the road from Davidson (and Cornelius) in Mecklenburg County and Denver in Lincoln County. (Above Beatties were McEwen's and Sherrill's; below were Cowan's, Tools, and Tuckaseege fords). Another route was the old Plank Road which was the way the early stage coach went from Charlotte to Lincolnton, the county seat of Lincoln County. This road ran in the general direction of the present N. C. Highway 16. It crossed the Catawba Cowan's Ford. As the people came to Mecklenburg from Lincoln and Iredell counties, some brought the message and the methods of Methodism.

Early Methodism in southeastern Mecklenburg is full of romance. This was not necessarily because of her being located on a busy trade route. The location of Charlotte did not give her the advantage of being a great center of activities as was true of some other towns located on the main arteries of travel in colonial America. It seems that the main routes going into and out of South Carolina lay to the east and west of Charlotte. Nevertheless, there was a lot of influence exerted upon both colonies by the movement of laymen and preachers going through Mecklenburg County. Charleston was the port city for all the backwoods country of this section of the piedmont. The people of Mecklenburg County and those of the surrounding counties would make "pilgrimages" to Charleston to buy salt, coffee, sugar and other products and merchandise. Usually several

¹² Albert M. Shipp, *History of Methodism in South Carolina*, p. 27ff.

¹³ Albert D. Betts, "Historical Relations of North and South Carolina Methodism", an address given before the Western North Carolina Historical Society meeting at Lake Junaluska, N. C., June 4, 1958. Recorded in the *Journal of the 1958 Session of the Western North Carolina Conference of The Methodist Church*, p. 66. Betts says: "Mass evangelism has never been more successful than in the Methodist camp-meetings." Bernard A. Weisberger seems to ignore North Carolina as the place where the camp meeting had its origin. In his book, *They Gathered at the River* (Boston: Little, Brown and Company, 1958), he gave a later date for its origin and Kentucky as the setting.

¹⁴ A. J. Walton, "Historic Relations of Virginia and Western North Carolina Methodism." An address given before the Western North Carolina Historical Society meeting at Lake Junaluska June 1959. Recorded in the *Journal of the 1959 Session of the Western North Carolina Conference of The Methodist Church*, p. 73.

neighbors or friends would join in forming a wagon train to make the journey. They would camp along the way. In the camps they would share with others their experiences, including their religious experiences. One may surmise that Methodism was shared between the people of the colonies before there was any organized movement of Methodism in South Carolina.

In the early period of development Methodism in North and South Carolina were joined ecclesiastically.¹⁵ Once Methodism was established in South Carolina, there was a reciprocation of Methodist influence between the two. The first Methodist society to be established in South Carolina as a result of the regular Methodist preachers, was organized by Francis Asbury in Georgetown in the year 1785. Asbury and Woolman Hickson left Baltimore on Asbury's first episcopal tour. Their destination was Charleston, South Carolina. On the way Jesse Lee and Henry Willis joined them. Upon arrival in Georgetown, Asbury organized a society and left Hickson in charge. Lee and Willis continued on their way to Charleston where they secured a former Baptist meeting house in which to hold services. Asbury followed. Historians generally accept this as the beginning of Methodism in South Carolina.

From Charleston Methodism began to spread inland up the rivers. Gradually it found its way to the headwaters of the major streams of the piedmont section of North and South Carolina. Since the rivers helped define the course of travel, and they formed natural boundaries for this section of the state, more often the early Methodist circuits were named for the rivers. Among these first circuits were the Greater Pee Dee, organized in 1786. It was divided in 1788 into the Great Pee Dee and the Little Pee Dee. The Wateree Circuit was set off in 1809. It swept up into the Waxhaws and within twelve miles of Charlotte. The Santee Circuit was first listed in the appointments of the 1786 Annual Conference. This circuit extended along the banks of the Santee, Wateree, and the Catawba Rivers to within ten miles of Charlotte. In 1788 the Saluda Circuit and the Waxhaws were added to the appointments. Michael Burdge was the preacher in charge.

The area known as the Waxhaws was attractive to Francis Asbury because it was the location of the Catawba Indians. This area is partly in North Carolina and partly in South Carolina. There was a definite community called "Waxhaw" in each state. It was from Waxhaw, North Carolina, that Francis Asbury first visited Charlotte. At that time he was on his way from South Carolina. While Asbury was on a trip to South Carolina on November 14, 1808, he again visited Mecklenburg County. "Rode thirty-three miles, hungry, cold, and sick, to Harrison's Mecklenburg County."¹⁶ This is the location of Harrison Chapel which is located five miles south of Pineville in Mecklenburg County. It was not too far from the town now called "Lancaster, South Carolina." In those days, Lancaster may have had the name "Hanging Rock." On November 19, 1808, Asbury continued on his journey into South Carolina. "I came, unwell and taking medicine, to Robert Hancock's, Waxhaw's: I suffer, but it is the will of God. Eighteen hundred miles since leaving Baltimore. I have ordained Robert Hancock a local deacon. We came rapidly to Hanging Rock on Wednesday, and next day reached Camden, and lodged with Samuel Matthews."¹⁷ The "Waxhaw" mentioned in this entry was located in South Carolina. Waxhaw is famous as being the birthplace of Andrew Jackson, seventh president of the United States.

As mentioned above, Waxhaws was added to the appointments in 1788. Michael Burdge was the preacher in charge. Burdge was sent to labor especially with the Catawba Indians.¹⁸ Both Thomas Coke and Francis Asbury visited the tribe

15 A considerable part of North Carolina was in the South Carolina Conference until 1870.

16 *The Journal and Letters of Francis Asbury*, Vol. II, p. 582.

17 *The Journal and Letters of Francis Asbury*, Vol. II, p. 583.

18 Michael Burdge had the peculiar honor of being the first missionary — indeed the only one ever sent to the Catawba Indians at Waxhaws. He later was sent (with Sturdivant) as a missionary to Mississippi.

and preached to them through an interpreter. "A rude structure was improvised and the tribe attended, but they were more concerned about the present than a future life."¹⁹

Both Asbury and Coke hoped that converts could be made among the Catawba Indians. On April 3, 1789, Francis Asbury wrote in his Journal, "I wish to send an extra preacher to the Waxsaws, to preach to the Catabaw (sic) Indians: they have settled amongst the whites on a tract of country twelve miles square."²⁰ Efforts to Christianize this tribe of Indians at that time was futile.

The Catawba Indians "were members of an important tribe of the Siouan stock of the north. The name *Catawba* is probably derived from the Choctaw word meaning "divided" or "separated." Conflicts between the Indians and the whites were brought to an end with an agreement in 1763. The white men set aside an area about fifteen miles square for the use of the Catawbas. . . . This territory extended into South Carolina and with the northern boundary only a few miles from the Charlotte city limit. The reservation as indicated on the maps of that time, is called "Indian Nation" or "Catawba Nation." Gradually the reservation was reduced until by 1950 it composed only a few hundred acres, nine miles south of Rock Hill, South Carolina, where about 600 members of the tribe in some 162 families lived."²¹

Methodists in Mecklenburg County should remember the Catawba Indians because they are associated with two important things. First, it should be remembered that the purpose of opening the Oconeechee Trail, which was later called "the Catawba Trading Path", was to give to the colonists of Virginia a road to follow in order to trade with the Indians of the Carolinas. The "trading path" was opened by John Lederer when he was sent out in 1670 by Governor Berkeley of Virginia. At first it ended near the present site of Concord. Later, "successive traders opened two branches from there, one of which led to the Catawba Indian domain on the Catawba River, a few miles beyond the present site of Charlotte. The other branch went almost directly south through Waxhaw and on into South Carolina. In the early nineteenth century minor trails began to radiate from the point where Charlotte now stands, eastward to the coast of North Carolina, southward to the Charleston area and westward to where, a few miles away, iron ore had been discovered. At the confluence of these branching highways, the city of Charlotte grew."²² This Catawba Trading Path became the most important route through the Piedmont. If it had not been for the Catawba Indians the road to Charlotte would not have been built and Charlotte would not at that time become a town. Another reason why the Catawba Indians should be of interest to a Methodist of Mecklenburg County is that the first Methodist church to be built in the county was erected on the Indian reservation, before the Catawba Indian land was made generally available by the government.²³

This first Methodist church was called the Harrison's Church. There is some confusion as to whom the name honors. It may have been Harrison Hood, or Samuel Harrison, a prominent Methodist who lived nearby. George Washington's diary reveals that he on May 28, 1791 had breakfast at "Harrison's" before going "on to Charlotte, 13 miles further along by 3 p.m."²⁴ "A map of Mecklenburg

19 A. M. Chreitzberg, *Early Methodism in the Carolinas*, p. 187.

20 *The Journal and Letters of Francis Asbury*, Vol. I, p. 595.

21 LeGette Blythe, *Hornets' Nest*, p. 160.

22 Blythe, *Ibid.*, p. 159.

23 *Ibid.*, p. 200.

24 *Ibid.*, p. 201.

shows J. Harrison living near the present Mecklenburg-Union County line in 1789. This may have been the John Harrison whose grand-nephew, Tunis Hood, Jr."²⁵ helped make it possible for the young congregation to build the first Methodist meeting-house in the County.

"The first structure at Harrison's Methodist Church was erected some time between 1805 and 1815. It was built of hewn logs notched up in the old-fashion way and covered with oak boards with the cracks between the logs filled with clay mortar."²⁶ Richard Smith was the first preacher to be in charge of the congregation, having been appointed at the annual conference which was held February 21, 1786. The work was on the "Santee Circuit" and Beverly Allen was the "presiding elder." At the annual conference which was held on February 15, 1790, the circuit was called the "Catawba." Jonathan Jackson was Preacher-in-charge and Reuben Ellis was the "Presiding Elder". At the conference held on January 1, 1796 the work was designated as the "Santee and Catawba Circuit" with George Clark as Preacher-in-charge. On January 1, 1801 Harrison's was placed in the South Carolina Conference where it remained until 1870 when it became a part of the North Carolina Conference. William Gassaway was the Preacher-in-charge and James Jenkins was the Presiding Elder. Two years later the circuit was called "Santee, Wateree, and Catawba." Thomas Shaw was the Preacher-in-charge. At that time it was in the Camden District. At the annual conference held on January 1, 1805 the work was placed in the Swanino District with John Watson as the Presiding Elder. The charge was called the "Catawba and Lincoln Circuit." Moses Matthews was the Preacher-in-charge. At the conference held on December 26, 1808 the Harrison's work was placed in the Wateree Circuit of the Catawba District. Wiley Warwick was the Preacher-in-charge. In 1811 the "Wateree Circuit" was placed in the Broad River District with Hilliard Judge as the Presiding Elder. The Preacher-in-charge was James Jenkins. The annual conference in 1814 met on December 21 at which time the name of the circuit was changed to "Sugar Creek." William B. Barnett was the Preacher-in-charge and the work was placed back in the Catawba District.²⁷ The above gives an idea of the table of organization for the administration of Methodism in Mecklenburg County from 1786 to 1815.

The records show that a man named "Samuel Harrison" was recommended to the Presiding Elder by the Quarterly Conference held on May 5, 1815 as a "Traveling Preacher." At a Quarterly Conference held on October 13, 1815 in the Harrison's Meeting House Samuel Harrison, Andrew Hammel, and Daniel Christenbery were recommended to the Annual Conference to be admitted into the "traveling ministry." Daniel Asbury presided over the meeting. William B. Barnet was the Preacher-in-charge. Samuel Harrison was listed as a "local preacher" and there were three Church Leaders listed. They were: Sylvester Wiette, Alexander Faires, and Daniel Christenbery. In 1815 there were sixteen preaching places listed in the Sugar Creek Circuit. They are listed as follows: Bethel, Mount Moriah, Rogeres, Roses, McCorkles, Mayhews, Christenburys, Martins, Charlotte, Chalklevel, Cithcarte, Thyatira, Wallaces, Harrison's Newhope, and Howels.²⁸ By 1815 Harrison's had taken her place among the other churches of Methodism in Piedmont, Carolina.

The very earliest white settlers in Mecklenburg County was in the Rocky River community. This community became a part of Cabarrus County when it was formed from Mecklenburg in the year 1792. This earlier settlement was the result of Rocky River community being located near the terminus of the Catawba

²⁵ Bumgarner, *Ibid.*, p. 47.

²⁶ Blythe, *Ibid.*, p. 201.

²⁷ Orin Hutchinson, Jr., *Ibid.*, p. 17.

²⁸ Hutchinson, *Ibid.*, p. 22.

Trading Path. The people following the Trading Path arrived there before others reached the different section of Mecklenburg. Thomas Spratt and fellow settlers arrived in the Charlotte area of the county in the 1740's. By 1762 the county had become populous enough that the legislature meeting in New Bern, granted a petition for a Mecklenburg County to be formed from Anson County. According to tradition, John Rodgers was the first settler to arrive there in 1732. "If this is true, then his arrival antedated by several years the coming of Thomas Spratt, earliest known settler at Charlotte. Rodgers and those who followed him to this vicinity were predominantly Presbyterian. These people soon felt the need for a minister and they gladly welcomed Rev. Hugh McAden, an itinerant Presbyterian minister. To him belongs the credit for holding the first regularly conducted religious service in the Rocky River section."²⁹ About 1750 a Presbyterian congregation was formed at Rocky River. Mr. McAden may have been the founder. "Definite records begin with the installation of Alexander Craighead as the pastor on Monday, November 6, 1758. Thus, he became the first pastor of the first church of any kind to be established in Mecklenburg County."³⁰ In 1755 the Sugaw Creek Presbyterian Church was started and Alexander Craighead became pastor of it too.

Craighead had a daughter, Jane, who was married to a man who died under seemingly mysterious circumstances in the Waxhaw community where they had been living. A shocking thing occurred several months later. Because of the superstition of the times, the body was disinterred and the wife was forced to touch the corpse. The idea was if the person who was accused of murder touch the corpse and it bled, then she was guilty. If it didn't bleed, then the accused was declared innocent. This awful ordeal took place in the cemetery of the Waxhaw Presbyterian Church. Jane later married a Mr. Dunlap to which union was born a son, David R. This young man later studied medicine and came to Charlotte to practice in April 1814. He was a strong believer in Methodism in spite of the fact that he was the grandson of one of the great pioneer Presbyterian preachers. Another grandson, Samuel Craighead Caldwell, became the pastor of Sugaw Creek Church in 1791. Dr. David R. Dunlap would promote Methodist preaching in the Charlotte Courthouse to the provocation of his cousin, Samuel Craighead Caldwell.

By this time, Methodism was beginning to take hold in Charlotte. The town was very small. The population was only 276 people and 125 of these were colored. The town could boast of a flour mill, a saw mill, a blacksmith shop, and three stores. Nevertheless, there wasn't a single church. The first Methodist sermon preached in Charlotte was delivered under unpleasant circumstance by the eccentric Methodist evangelist, Lorenzo Dow in 1805. He wrote in his diary of this incident: "I spoke at Charlotte Courthouse, but some A-double-L part people strove to kick up a dust."³¹ At every opportunity Dr. Dunlap sponsored preaching in the courthouse by the itinerant Methodist preachers. This provoked the indignation of his cousin, the Rev. Samuel Craighead Caldwell. These cousins jested with each other at first. Dr. Dunlap said that he would promote Methodism and Rev. Mr. Caldwell said that he would oppose it. During the summer of 1814 after two itinerant Methodist preachers, William Terry and Jonathan Jackson, had delivered sermons to attentive congregations. This so alarmed Rev. Mr. Caldwell that he called upon Dr. Dunlap and "in harsh words broke off their friendly relationship. He then proceeded to go through his congregation from

29 Blythe, *Ibid.*, p. 194.

30 *Ibid.*, p. 195.

31 Quoted by Bumgarner, *Ibid.*, p. 47.

house to house destroying the practice of his cousin.”³² At first he was effective, however, it wasn't long until Dr. Dunlap's practice had built up again. Not many months had passed before he had an unexpected patient in the person of Rev. Craighead Caldwell. Craighead has tried to overcome an acute attack of rheumatism without success. Finally he had suffered all that he felt that his body could stand so he sent for Doctor Dunlap in haste. After the salutations he told the doctor until now he had never learned patience. The doctor replied that he wished him success in attaining the other virtues listed in the Second Epistle of Peter in order, “godliness, brotherly kindness, and charity.”

While Presbyterian ministers in general were spoken of by Bishop Francis Asbury as being among the most hospitable of all denominations, some of them had reservations about Methodism and camp meetings. In the early 1800's a former Presbyterian preacher, Rev. W. C. Davies had been holding camp meetings within reach of the people of Mecklenburg County. Some of the Church members who became enthusiastic about camp meetings were expelled.

Among those who had been expelled were a number of people in the community which is served by Trinity Church today. One of these was Mrs. Margaret Kerr Martin, widow of Robert Martin. Learning of Dr. Dunlap, she travelled to Charlotte, which was seven miles from her home. She spent the night with the Dunlaps and during the evening discussed the doctrines and practices of Methodism. Dr. Dunlap agreed to hold prayer services in her home. Rev. Samuel Harrison, then a local preacher, began to preach at Martin's once each month. The Harrison Church was named for him. He later entered the itineracy. By 1815 a Methodist Society had been organized in the Martin Home. Dr. Dunlap was the Class Leader until 1818 when the first Methodist Society was organized in Charlotte. This was the beginnings of what eventually became First Methodist Church.

Homes in other parts of Mecklenburg were open to the Methodist preachers. Some became preaching points for a year or more. Others became the location of Methodist societies until a suitable church building could be erected. The visiting preachers had a great influence upon the members of these families, as evidenced by the fact that several young men came from these homes to become outstanding Methodist ministers and lay leaders. Many who could not become regular itinerant preachers secured their Local Licenses to Preach or Licenses to Exhort. The exhorters were only certified to preach from the pulpit. Those with local licenses could help with the sacraments. Both greatly assisted the preachers who were appointed to serve the circuits. This cooperation did much to expand Methodism in Mecklenburg.

Some Presbyterians and seceders in 1814 while on a trip to market at Georgetown or Charleston, South Carolina, heard some Methodist preaching at a camp meeting on the banks of the Black River. They became convinced that there was more power in religion than they had experienced. This conviction resulted in the establishment of a Methodist Society at Ferrel Town. The society was first called “Christenbury's,” probably taking its name from the home in which the meetings were held. This may have been the home of Daniel Christenbury who was the first Class Leader, and one who later became a Traveling Preacher and served as a Presiding Elder. Subsequently the name of the society (church) was changed to “Nazareth” and later to “Bethesda.”

The Oak Grove Church was founded about the same time at Croft. In 1850 it was relocated on the Statesville Highway near Charlotte. This church and Asbury, which was organized not far from the old Bethesda Church, were the only

³² *Ibid.*, p. 47.

Trinity Methodist Church, located on the Beattie's Ford Road, has had a wide influence upon the growth of Methodism in Mecklenburg County. Mrs. Margaret Kerr Martin had religious convictions and she did something to prove it. When the society, located in her home, began building the first church, she gave the logs. Other members furnished teams, different building materials, and labor. The building was erected on a knoll known as "Buck Hill". It is located one mile down the creek which flows beside the present building. The name of the congregation was then changed from "Martin's" to "Buckhill", and was listed in the appointments as such until in 1833, when it was changed to "Trinity." Mrs. Martin gave birth to more than a local Methodist Church; she was the mother of a son who became a leading Methodist minister in the South Carolina Conference and served as President of Columbia College.

Methodists were among the leaders who established the first church of any kind to be erected in Charlotte. The Methodists were more aware of the need for a church edifice in the town than were the Presbyterians. At that time, 1817, Sugaw Creek (1755), Steele Creek (1760), Hopewell (1762), Poplar Tent (1764), Center (1765), Providence (1767), and Philadelphia (1770) were established Presbyterian churches. The Methodists of Charlotte, however, were not so fortunate as to be able to attend worship services led by Methodist ministers within a relatively short distance from the town. Dr. David Dunlap, who had been practicing medicine for several years in Charlotte, was recognized as one of the young leaders of the community. He seized every opportunity for a Methodist preacher to conduct services in the court house. This building could be used only when court was not in session, or when it was not scheduled for other meetings. It is believed that Dr. Dunlap led in organizing a Methodist Society in Charlotte in 1816, which met in the court house. He and others of the same persuasion felt keenly the need for a building which could be used solely for religious services. Like-minded Presbyterians and Baptists joined with him and other Methodists in petitioning the "Town Fathers" to set aside a suitable piece of land to be used as a building site for the erection of a "meeting house."³³ The request was granted in 1818. The chosen site was the piece of land bounded by West Trade Street, North Church Street, West Fifth Street, and North Poplar Street.

The Baptists, the Presbyterians, and the Methodists cooperated in the building of the proposed church house in 1819. Not until 1823 was the building completed. A financial agreement was formed with the New Berne Bank for a loan to help purchase materials for the erection of the church building. A number of men contributed labor. This project proved to be a wise adventure for all concerned. For the same reason that the Methodists were more aware of the acute need for the building, it proved more advantageous to them. Methodism began to spread more effectively its influence in the community. Others were cognizant of this. After fourteen years of the "cooperative effort" the Presbyterians suggested that they assume responsibility for the remaining indebtedness and use the building and site for the establishment of a new Presbyterian Church, the first to be established in Mecklenburg County in fifty years. The bank was receiving eighteen per cent interest per year on the loan. (This is three times the legal rate of interest charged by banks in North Carolina today). Therefore, the Presbyterians became responsible for the unpaid balance on the loan and took possession

³³ J. Harvey Wilson, "A Brief History of the First Methodist." Mrs. James A. Fore, *Scrapbook History of 1st Presbyterian Church, Charlotte, N. C.*, p. 9. "The property now owned by the trustees (viz., the square) was donated by the commissioners of the town of Charlotte to the citizens thereof, for the purpose of being improved by them to give accommodation for religious services to all denominations.

of the property in 1832. Ever since they have served the community well from this site.³⁴

The Methodists then purchased a piece of land located between East Seventh Street and Eighth Street on the east side of College Street. The deed conveyed the ownership of the property from the Commissioners of the Town of Charlotte to the trustees of the Church. These were listed as: Samuel Taylor, D. R. Dunlap, T. Merther, B. Oates and J. T. Asbury. The deed was dated January 5, 1833. Rev. David J. Allen, one of the preachers appointed to the Sugaw Creek Circuit, became the pastor. At this site a comfortable building was erected. In this organization there were 81 whites and 115 negroes. Both white and colored Methodists in Charlotte worshiped in this building until a quarter of a century later the white members bought an acre of land fronting on North Tryon Street at Sixth Street and extending back to Church Street. There an attractive building was erected and the church's name was changed to Tryon Street Methodist Episcopal Church, South.³⁵ The building was described as being "neat and elegant", having been built with a foundation of granite and the upper structure made of brick. The former church site and building were given over to the colored members who expressed a desire to worship separately. It was from the latter church that the congregation began to send groups in the city to hold prayer meetings, and missions were established under their sponsorship.

Samuel Kerr, brother of Mrs. Margaret Kerr Martin, of the Buckhill Church, was instrumental in organizing the Mt. Zion Methodist Church at Cornelius. Mr. Kerr opened his home as a preaching place in 1827. The following year a small church was built near Highway 73, just south of Cornelius. The church was relocated and moved to the present site in 1835.

Big Spring became a Methodist preaching place as early as 1836. The Circuit sponsored a camp meeting at Big Spring. It was located on the road going from Charlotte to Dallas and to the southwest. From these beginnings came the Big Spring Methodist Church which continues to do good work. Another project of the Charlotte Circuit was the organization on February 24, 1838, a Mission Society. This society is evidence of the early Methodists of the county being "missionary minded."

The Hickory Grove Methodist Church was founded in the year 1844. Rev. John Abernathy was the organizer. It was first located about one mile south of the present location.³⁶

One can only imagine what can be done today if Methodists had the zeal for Christ and His Church that these pioneers had 100 years ago.

34 This is the site of the First Presbyterian Church, a true land mark of the city. The land and the buildings today are worth more than a million dollars. (Value was reported last year as being \$1,324,955.00. This is a very conservative estimate.) The present value of the property is in contrast to the \$674 loan that became due in 1835 because of the expiration of the bank charter. John Irwin, a prominent Presbyterian, paid off the debt and became owner of the property. On March 24, 1841 members of the congregation reimbursed Mr. Irwin and he deeded the property to the Presbyterian Church.

35 In 1844 the Methodist Episcopal Church, South was organized as a result of a conflict between the Methodists over the slavery question. The northern and southern brethren separated over the issue and the two separate churches which were formed were not organically united until 1939 when they joined with the Methodist Protestants to form The Methodist Church as has been stated in Chapter I.

36 Kyles, Alpheus Alexander, *A Short History Of Hickory Grove Methodist Episcopal Church, South 1844-1935*, 1935.

PART TWO

Chapter V

"Little Genesis"

"In the beginning God—" Genesis 1:1

A group of people that began to meet for the purpose of holding prayer meetings, after the fashion of Wesley Classes, formed an organization which later became Calvary Methodist Church. This happened in 1865, shortly after the war between the states, and there is great significance in this very fact of timing. "Old timers" who helped organize and maintain the church in the early years, tell of the conditions that existed right after the war. Men returned home, weary, and in many instances, broken in body; facing obstacles well nigh insurmountable. It does not take much imagination to understand the plight of the people, when their money was of no value, when their homes and farms were rundown, when most farm machinery was worn out, when there were few, if any, horses or farm animals with which to begin again. Also, there was the matter of finding jobs for many of the men.

Those who were a part of this little prayer group, at the beginning, talked of the reaction of the men under such stress. Some of the people were bitter and the outlook made them even more disillusioned. These sought no consolation in spiritual things, but turned to sinful pursuits. On the other hand, those whose home environment prompted it, turned to God and the church for a way out of their dilemma. The latter are the folks who helped to turn Charlotte into a church-going place. This turning to God is the foundation of many a church in the city of Charlotte. This was, in a real sense, the motivation of the beginning of Calvary Methodist Church.

Not unlike many ventures against odds, when just a few persons with a definite purpose and indomitable spirit, risk their very all, Calvary Church was born. The group that hazarded the job of taking the Gospel to a very rough element in the lower Mint Street area, were mostly laymen and their wives. However, there were some lay preachers and at least one ordained minister in the group. Among those who either were or became lay preachers, were John F. Butt, E. A. Overcash, James A. Smith and Thomas Ledwell. They were always referred to as "Reverend". Among the laymen in evidence at the time were D. Nick Smith and his three sons, Jim, Will and John. Other interested men were Walter Graham, Jr., George Etheridge and a Mr. Henderson. It is not clear how many of these were members of The Tryon Street Methodist Church which sponsored the project not long after it began to assert itself, but some held their church membership there.

The story of the first prayer meeting held, as the start of a revival on Mint street, is told as follows:

Rev. Mr. Butt, with his son Arthur, came to the home of Mr. Nick Smith, just below the railroad crossing on Mint Street, singing in order to gather a crowd and following with preaching. This home became the temporary headquarters for the group. Periodically, lanterns were hung from the trees and the porch was used for a pulpit. It was stated by no one other than Rev. Mr. Butt himself, that eggs and fruit were thrown at the worshippers. However, a revival was started and a church instituted. Names of other persons attending these services are not available. Undoubtedly, they are among those whose names later appear in the church organization.

The interest shown by these people, prompted the building of a small place of worship, before the winter of 1865 set in. The location of this one-room building is described as the Southeast corner of Mint and Morehead Streets. Morehead Street dead-ended here at the time.

Shortly thereafter, this project was made a mission under the sponsorship of Tryon Street Methodist Church and financial aid was given by that congregation. The mission in this location lasted for about six years and then it was necessary to find larger quarters.

An interesting story comes out of the above location as a place of worship. Things could get pretty rough in the area at times. South, about a half mile, were entrances to two gold mines, where many of the men working there, were "imports". Too, just along the railroad on Mint Street was a cotton gin. These elements presented problems. Between the church and the railroad track there was an open field where wagons were parked and the horses fed. It is said that much of the money from the miners' pay and from cotton, went into alcoholic beverages. Often brawls interrupted the prayer meeting services.

The mission had no difficulty finding a location closer to town, and yet serve the people of the area, because the Rev. W. S. Haltom, a retired Methodist minister from the mother church, donated a lot in the six hundred block of South Church Street for the building. In applying for a loan from the Church Extension Board, it was necessary to show the assets in property of the mission. The report was as follows: We have property on Mint Street, worth in the neighborhood of three hundred dollars. A loan was later granted, but was not sufficient to cover the needs of the proposed building. However, a one-room building, about 40 x 60 was erected. The work was done partly by hired carpenters and partly by the mission members. Later, when Rev. J. B. Hurley was Pastor in Charge, a steeple was placed on the church. This was done through the assistance of members, which made the building look like a church. Still later, there were additions made to house some of the Sunday school classes. The congregation worshipped here for several years before being given full Conference Connection, however, there was never a time when the pulpit was not filled. Some laymen who started the mission and those who had received local preacher licenses, continued to fill in when there was no assigned pastor to the charge. It is a matter of record that preachers were sent to the mission by the North Carolina Conference before full connection was granted.

The churches in Charlotte have been in three conferences since Methodism came to the area. Charlotte was in the Shelby District of the South Carolina Conference until 1870 when the North Carolina Conference was organized. The Western North Carolina Conference was organized in 1890. It was not until 1885 that Calvary was given full conference connection, when Rev. Zadoc Paris was sent as Pastor in Charge.

Sources of information for the chapters on the "Little Genesis" and the "Lay Preacher", for the most part, comes from word-of-mouth. The exception here being some records of a few early quarterly conferences. While some of the details coming from various sources, are not always in agreement, most of them are. Some information has come from people outside the congregation. There are no written records of any kind prior to 1873, when Rev. W. S. Haltom, pastor at the time, required it. Records of the Quarterly Conferences were kept for a number of years thereafter and then a break, indicating that some have been lost. However, what happened from 1865 until 1873 had to come by word of mouth. Mr. James Jacob Shuman who died in 1949 at the age of 96, and who came into the church in 1867, furnished much of the information that has already been given. These things he talked about often, not having history, as such, in mind. From what Mr. Shuman had told of the earliest days, a short history

was written in 1952 when the present church was dedicated. The information in that document has been copied here.

In an effort to learn something about the men who began the organization in 1865, a Mr. Lon Smith, a man now in his nineties, and a charter member of Belmont Park Methodist Church, was contacted. He said that he knew Mr. Nick Smith and his sons. He revealed that Mr. Nick Smith was a brother-in-law of Rev. Thomas Ledwell, having married Mr. Ledwell's sister, Hannah. He advised that Mr. Will Smith, a son of Jim Smith and an employee of Wearn Lumber Company, be conversed with, about his father and grandfather. Mr. Jim Smith revealed that his father was a minister and that he had served the Big Spring Methodist Church and others. He also told about his parents' and grandparents' part in the establishing of Calvary Church. Mr. Lon Smith also said that the Rev. John F. Butt was instrumental in organizing other churches in and around Charlotte. Not only Calvary, but also Belmont Park, Big Spring, Dilworth and a church in Derita.

Mrs. C. M. Wills, a life-long member of Calvary Church and now 89 years old, was asked to tell what she knew of the first Calvary Church. She revealed pretty much the same thing that others had said. She did, however, furnish a tin-type photograph showing Rev. Mr. Butt's picture between pictures of Calvary and Dilworth. The caption read, "John F. Butt, Organizer." This Dilworth Church was located on the corner of Cleveland and Worthington Avenues.

Another person contacted was Mr. W. J. Edwards, now nearing his 90th year, and who went to Calvary as a boy. He tells of the men mentioned, that they preached a hell-fire and brimstone Gospel. He said that Rev. Thomas Ledwell had a voice that could be heard for a half-mile. He talked about the Rev. Mr. Haltom, whom he described as a Chesterfield in manner and dress. Another name he mentioned was that of Mrs. Margaret Eagle*, who played a foot-pedaled organ in the church. He said that Mrs. Eagle walked from her home on East Fifth Street to the church for services. Mr. Edwards told of two grandchildren of Rev. Mr. Butt, who were still living in Charlotte, and suggested that they be contacted. This was done and they revealed much about their father and grandfather. The younger of the two, Miss Mary Butt, told of going to Calvary and Dilworth Churches, to hear her grandfather preach. She also revealed that her father was Superintendent of the Sunday School at Calvary for ten years. Her conversation also told of some paintings that her father, Arthur L. Butt, completed while at Calvary and that these paintings were in the possession of her sister, Mrs. Rosa Lelliotte. She was visited for further information. After some discussion she released some clippings and other mementos about the paintings, which will be described further on.

What happened to many of the families present at the beginning, is not known. Members of Mr. George Etheridge's family remained in Calvary for a good many years. While they are not in the church today, two grand-daughters, Pauline and Louise live in Charlotte. There are some members of the Nick Smith family here and they are members of the Belmont Park Methodist Church. The Ledwell family is still represented in the church and most of them will be mentioned again in some manner, in later articles in this volume. It should be said that Rev. Mr. Ledwell died in 1904 at the age of 74.

His wife, Elizabeth Elliott Ledwell out-lived him by nineteen years. She died in 1923 at the age of seventy-nine. There were eight children in this family and all of them belonged to Calvary Church until marriage dictated that some

*There was a J. C. Eagle, who along with Robert N. Broome, served as the two first lay delegates to attend the South Carolina Annual Conference from Charlotte. This was in the year 1869 when 35 laymen attended as members. Provision was made for this at the 1866 General Conference. Albert D. Betts, "Historical Relations of North and South Carolina Methodism," *Minutes W. N. C. Conference*, 1958, p. 70.

of them go elsewhere. "Granny" Ledwell was always found at the church when Sunday came; in fact, she was at church on Sunday morning and died during that same week. Rev. C. M. Short conducted the funeral and in his very fine way, on such occasions, paid tribute to a mother who had devoted her life to her family and her church. Twenty-nine grandchildren listened attentively to what was said about their beloved grandmother.

It is entirely likely that relatives of others who were the pioneers of the church, may be living today, but no knowledge of any of them has come to light.

It probably would be well at this juncture, to say something about the two most prominent figures in the early days of the church. They are the Rev. John F. Butt and his son Arthur.

The elder Butt came to Charlotte in 1861 from Norfolk, Virginia with his family. He opened a grocery store and was a successful business man. His hobby was organizing churches, figuring in the beginning of Calvary, Dilworth, Big Spring, Derita and Belmont Park. He was a man of many gifts. He sang and preached and certainly was a good organizer. He used an unique method of getting people together. The story is told by many older persons that he mounted an organ on a horse-drawn truck and went to various places in the city and county, singing before he preached. His son, Arthur, assisted him in singing. A Mrs. Henderson, wife of a previously mentioned organizer, played the organ.

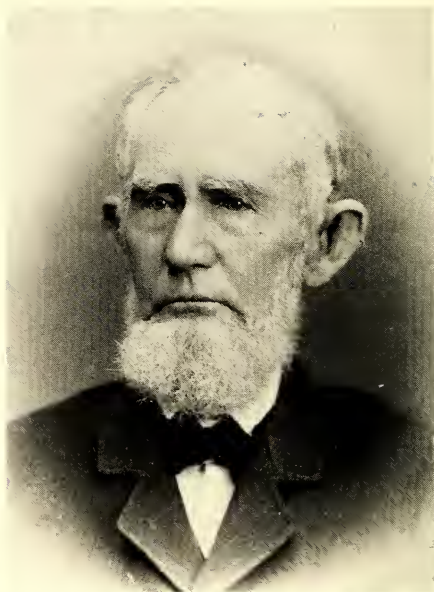
The Butts were indeed an illustrious family. Mr. Arthur Butt was a musician and an artist. He had a fine singing voice and also played the violin. In addition to directing the music in the church, he also directed other choral groups in the city. The most notable thing that he did is well known:

In the *Charlotte News* of December 27, 1962, there appeared a feature story by Marie Adams, with the bold heading, "OLD PAINTINGS TELL OF CREATION". Quoting Mrs. Adams would be too lengthy here, and only some highlights will be given. The paintings constituted "THE PANORAMA", viewed by thousands all over the South in the late 1880's and was reviewed enthusiastically in newspaper editorials wherever it was shown. These paintings were done over a period of ten years and there are 80 of them. They depicted important biblical events. When they were shown, Mr. Butt lectured and his wife, the former Mattie Creswell furnished back-ground music on the organ. These paintings are in the possession of Mrs. Rosa Lelliotte, Mr. Butt's daughter. At this writing, she lives on Princeton Avenue in Charlotte and with her sister, Miss Mary, is a member of Dilworth Methodist Church.

Another family that played a most important roll in Calvary Church (and still does in the fourth generation) is that of Mr. James Jacob Shuman. He and his wife, the former Bella Northy, transferred from the Tryon Street Church in 1867. They raised a large family in their home on South Church Street, just two blocks from the church. Mr. Shuman, affectionately called "Uncle Jake", was for many years active in every phase of the church's effort. As a charter member, he worked at the various building projects, even up to the present church home. He was always on the Board of Stewards, some of the time as its chairman. He often taught a Bible class and was the superintendent of the Sunday School for 30 years, from 1890 until 1920. His life has been an example of Christian living and he has been an inspiration to the many people who knew him. Two years after his death, his good wife followed him in the year 1951 at the age of 95. The SHUMAN WESLEY BIBLE CLASS is a memorial to "Uncle Jake".



John F. Butt



W. S. Haltom



The Shumans

Chapter VI

The Lay Preacher

Calvary remained a mission for twenty years, from 1865 until 1885. Just why this is the case, was speculated upon, until Rev. John Hamilton, the pastor when research on the subject began, gave a plausible answer. He said that conference connection was not granted until a church became self-supporting. He cited a similar case—that of the Main Street Methodist Church in Salisbury, which remained a mission under the sponsorship of the Olin (now Statesville) Circuit, for many years. He and his father had served this church.

During the first six years, while Calvary was in the South Carolina Conference, the mission was served by lay preachers. The word "supplied" being the designation given by the conference. However, when the North Carolina Conference was organized in 1870, Rev. W. S. Haltom, a retired Methodist Minister who attended the Tryon Street Methodist Church in Charlotte, was assigned to the work.¹

Rev. Mr. Haltom had been a member of the South Carolina Conference for thirty-six years. The last two of which were spent in the Shelby District. Records show that he was born in Montgomery County, N. C., October 8, 1808. He died in Charlotte, March 31, 1904. His memoirs² do not mention his educational back-ground, but those who made reference to him, speak of him as a highly educated man. He was admitted to the South Carolina Conference in 1834 and was sent to Sumter as his first charge. He was married to Miss Norwood of Montgomery County in 1836.

After retirement he came to Charlotte to live, where he had accumulated some property; having given the lot for building the second Calvary Church on South Church Street. His first year at Calvary was in 1872 and he remained two years. He was the first pastor to require a written report to the Quarterly Conferences.

There is a skip here in his stay at Calvary, for the next year, 1874 was "supplied". However, in 1875, he returned for one year. Records during his stay are preserved and copied. During his first two years, the membership was reported as 68. During his last year, the membership was reported as 142.

It is not known if he preached thereafter. The widow of his grandson, Mrs. Douglas Bradshaw was living in Charlotte in 1964, and furnished the picture shown here.

The first Quarterly Conference, at which time Rev. Mr. Haltom was in charge, is given herewith:

Minutes of the First Quarterly Conference of Calvary Mission for the Conference Year 1872-1873

The first session of the Calvary Mission Quarterly Conference, was held at the church, February 7, 1873. Rev. W. S. Haltom, P.C., presiding. The session was opened with devotions and prayer by Rev. Haltom. On motion, Thomas Ledwell was elected Secretary. Roll was called and the following answered their names: Rev. W. S. Haltom, Rev. John F. Butt, L.P. (local preacher) David Kistler, Steward; J. C. Eagle*, Steward; Thomas Ledwell, Steward; Rev. E. A. Overcash, L.P. Since the Presiding Elder was not present, the meeting was adjourned until tomorrow night.

¹ Minutes of Annual Conferences, 1871, p. 543.

² "Memoirs" N. C. Conference Journal, 1894, pp. 73-76 — W. S. Creasy.

³ N. C. Conference Journal, 1875, p. 28.

*First lay delegate to attend S. C. Annual Conference as a member of the Conference from Calvary.

Saturday night, Feb. 8

Conference met according to adjournment motion. Rev. W. S. Black, P.E. presiding and proceeded to business. Above officers were present.

1. Q. Are there any appeals? No.
2. Q. Are there any complaints? No.
3. Q. Is there a report of the number and the state of the Sunday Schools and the pastoral instruction of the children? Not made out.
4. Q. Are there any recommendations for licenses to preach or exhort? None.
5. Q. For admission into traveling connection or local preachers? None.
6. Q. Are there any applications for renewals for license to preach? None.
7. Q. What is being done for the cause of missions? Nothing as yet.
8. Q. What is the general state of the church?

Report of the Pastor

Charlotte, N. C. Feb. 6, 1873.

In making up my report, I beg leave to say that everything is getting along fine so far as I know. My congregations have been very good all things considered. There has been no special revival, but we are hopeful for the future. The Sabbath School is doing well—**no single child in the S.S., having taken the pledge, is guilty of violation.** None baptised this quarter or otherwise added to the church. None died. None removed or otherwise expelled. **\$1.75 was paid during the quarter for my support.** — W. S. Haltom, P.C., Thomas Ledwell, Secy.

The following document was found in the library of the church. Evidently someone had asked a certain pastor in charge, about the beginning of Calvary and this was the reply:

CALVARY METHODIST CHURCH

In the chaotic period just after the close of the War Between the States when Charlotte's population was below ten thousand persons and the whole Southland was shocked by the demise of the old way of life, many small groups organized themselves after the form of the Methodist Class Meeting as set forth by John Wesley. One such group was located on South Church Street. Due to the lack of records we are here faced with the dilemma—(sic) which came first, the chicken or the egg—that is, which came first, the Class Meeting or the Local Preachers. However it began, the group under the direction of several Local (Lay) Preachers prospered until it became too large to remain in the homes of the members, and so one summer it moved into the front yard of one of the large old houses on South Church Street. When Winter came the group could not be forced back inside a house, and a building in the vicinity was secured to house the Mission Group for the winter. At this time the Mission Group came to the attention of the churches which later united to become First Methodist Church, and under their auspices became Calvary Methodist Mission.

The first written record available to me is the first Quarterly Conference of Calvary Mission Church. And it is dated February 6, 1873. It was interesting to note that the group met, elected the necessary officers, called the roll, and adjourned, so the minutes say, "til tomorrow". Then the word "Saturday" appears on the center of the ledger, and the Conference continues, and the questions which are asked are answered, and it is apparent that things are tough all over. The one entry of that first date that appealed to me was the report on the state of the Church and Sunday School, "In making my first report I beg leave to say my Little flock is in peace as far as I know. My congregations very good all things considered. No special revival but we feel hopeful for the future. Our Sabbath School is doing well, Our Temperance Society exceedingly well. Not a single child belonging to the Sabbath School having taken the pledge is guilty of violation. No baptisms this quarter or other wise added to the church. None died. None removed or otherwise expelled. \$1.75 to me this quarter toward my support. signed W. S. Holtom, Preacher in charge.

During the first six years, the mission was "supplied" and evidently this was done by the lay preachers who either came from the mother church or those who were given this status by the mission. Then Rev. Mr. Haltom came for two years. Here again, "supplied" was noted in the conference records. Rev. Mr. Haltom was assigned again and there followed four years during which time "supplied" was designated. It is a matter of record that Rev. John F. Butt acted as the supply pastor during 1878 and 1879. It is not known who served the mission at any other given years. However, by word-of-mouth, it is known that the several lay preachers whose names are recorded in the first Quarterly Conference, occupied the pulpit from time to time. Some of the time, no records were given the conference. However, when Rev. John F. Butt supplied in 1878 and 1879, the membership was reported as 146.⁴ An earlier report of 1876, showed 36 members.⁵ From these records, it would seem that when Rev. Mr. Butt was the pastor, things began to get moving. Let's say, however, that the lay preachers stayed on the job and kept the enterprise alive. It must be remembered that these men had to work for a living and could not devote their entire time to the work of the mission. Under these circumstances, they performed an outstanding service for the Kingdom.

As the mission grew under the leadership of the lay preachers, new names were added to the official board. In the records from 1873 until 1879, the name of the Pastor in Charge, showed that Rev. John F. Butt appeared more often than any other, although the conference record showed only that the mission was supplied. In addition to those whose names appear in the earliest records, the Quarterly Conference of 1878, gave these names: Thomas A. Kendrick, J. C. Eagle, David Johnson, Dr. T. C. Smith, Harvey McGinn, James Martin, R. B. Turner, L. W. Chick, J. M. Jamison, W. H. Chick, B. F. Auten, L. W. Piggott (licensed to exhort), J. M. Crowell, P. E. Nimmo, W. R. Capps, J. L. Simms, J. L. Rymer, Alexander Boone, J. M. Creswell, Charles Creswell, William Brantley, Edward Hopper and G. M. Holobaugh.

Although the names of teachers in the Sunday School are not known, the S. S. Superintendents are: Rev. Mr. Butt acted for a time, then his son, Arthur, served for ten years. Mr. J. J. Shuman, who was the Superintendent for thirty years, was acting during part of this time. Mr. Arthur Butt directed the singing. There is, of course, overlapping of names and circumstances that ushered in the next phase of the church's history.

4 N. C. Conference Journal, 1877, p. 49.

5 N. C. Conference Journal, 1876, p. 54.

SPIRITUAL SONGS

SELECTED AND SUNG BY

Rev. Jno. F. Butt

In his Evangelistic Meetings, in which Hundreds of Souls have been Converted.

I. Old Ship of Zion.

Oh! what ship is this that will take us a home,

Oh! glory hallelujah! (Repeat.)

'Tis the old ship of Zion, hallelujah. (Repeat.)

Do you think she will be able for to take us all home?

Oh! glory hallelujah.

Oh! yes she will be able, hallelujah. (Repeat.)

She has landed many thousands and can land as many more,

Oh! glory hallelujah. (Repeat.)

Come along, come along, and let's go home,

Oh! glory hallelujah (Repeat.)

King Jesus is the captain, hallelujah,

King Jesus is the captain, hallelujah.

We have some friends that have gone before,

Oh! glory hallelujah! (Repeat.)

Bye and bye we'll go and meet them, hallelujah.

And we'll live with God forever, hallelujah. (Repeat.)

What will the Christian do when his lamp burns out?

Oh! glory hallelujah! (Repeat.)

Go shouting home to glory, hallelujah. (Repeat.)

2. In the Sweet Fields of Eden.

In the sweet fields of Eden,

Over there, over there,

In the sweet fields of Eden,

Over there, over there.

CHORUS—Over there, over there, over there, over there,

In the sweet fields of Eden, over there.

There the tree of life is blooming,

Over there, &c.

There is rest for the weary,

Over there, &c.

On the other side of Jordan,

Over there, &c.

You will never have a trial,

Over there, &c.

Say, brother, will you meet me,

Over here, &c.

By the grace of God, I'll meet you,

Over there, &c.

Won't that be a happy meeting,

Over there, &c.

We will meet no more to sever,

Over there, &c.

Then we'll wear our crowns of glory,

Over there, &c.

And we'll walk and talk with Jesus,

Over there, &c.

3. Take Me as I Am.

Jesus, my Lord, to Thee I cry,

Unless Thou help me I must die;

Oh, bring Thy free salvation nigh,

And take me as I am.

CHORUS—Take me as I am,

Take me as I am, .

Oh, bring Thy free salvation nigh,

And take me as I am.

Helpless, I am, and full of guilt,

But yet for me Thy blood was spilt,

And Thou canst make me what Thou wilt,

But take me as I am.

No preparation can I make,

My best resolves I only break,

Yet save me for Thy own name's sake,

And take me as I am.

I thirst, I long to know Thy love,

Thy full salvation I would prove;

But since to Thee I cannot move,

Oh, take me as I am.

4. I Left it all With Jesus.

O, I left it all with Jesus, long ago, long ago,

My sinfulness I brought Him and my woe;

And when by faith I saw Him on the tree,

And heard His still small whisper, "'Tis for thee"

From my weary heart the burden rolled away,

rolled away.

And now I'm singing glory, happy day.

O, I leave it all with Jesus for He knows, for He knows,

Just how to take the bitter from life's woes,

And how to gild the tear-drop with His smile,

To make the desert garden bloom awhile;

Then, with all my weakness leaning on His

might, on His might,

My soul sings hallelujah, all is light.

O, I leave it all with Jesus day by day, day by day,

My faith can firmly trust Him, come what may,

For hope has dropped her anchor, found her rest,

Within the calm, sure haven of His breast,

And oh! 'tis joy of heaven to abide, to abide,

Close to my dear Redeemer, at His side.

5. Is Not This the Land of Beulah?

I am dwelling on the mountain,

Where the golden sunlight gleams

O'er a land whose wondrous beauty

Far exceeds my fondest dreams;

Where the air is pure, ethereal,

Laden with the breath of flowers,

That are blooming by the fountain,

'Neath the amaranthine bowers.

CHORUS—Is not this the land of Beulah,

Blessed, blessed land of light,

Where the flowers bloom forever,

And the sun is always bright.

I can see far down the mountain,

Where I wandered weary years,

Often hindered in my journey,

By the ghosts of doubts and fears,

Broken vows and disappointments.

Thickly sprinkled all the way,

Chapter VII

Interim Years

The Interim Years are those which followed the Lay Preacher who had acted as supply, during which time, the North Carolina Conference sent ordained ministers; although conference connection had not yet been granted. However, Rev. Mr. Butt remained in the congregation and found plenty of work to do. He became the Superintendent of the Sunday School and of course, did whatever a man of his love for the church, would do. For a time, the men who were assigned to Calvary, came there as their first charge. It seemed a good place to train young preachers. Some of them were sent to serve their first appointment there, having been admitted on trial at the Annual Conference when they were appointed.

Even after the conference had made an assignment, Rev. Mr. Butt had to fill in. Rev. J. Edwin Thompson was appointed at the conference of 1879, but was late in arriving and Rev. J. F. Butt had to hold a quarterly conference, in the meantime. This conference dated November 13, 1879 showed Rev. Mr. Butt as Pastor in Charge. In his report he had opportunity to express himself about the work that had been done since the church was organized. Regarding the question about the state of the church, he writes: "I consider the state of the church good. We have expelled two during this quarter. Our prayer and class meetings have been well attended. I have been away for part of the year, but the pulpit has been filled with capable men and from now on, you will have as your pastor, men more able than myself. Only a little over \$150.00 has been received by me, but I expect more before my successor relieves me. Although my compensation through the years have been small, yet it has been a wonderful experience. I pray that God will bless you in the future." So Rev. Mr. Butt bowed out as the pastor at Calvary, after fourteen years of constant work; from the organizing of the church in 1865 up to this time. His granddaughters relate that he was later ordained and remained in the North Carolina Conference. The membership was reported as 120 at the Conference of 1879.⁶

J. EDWIN THOMPSON 1853 — 1943

As already stated, Rev. J. Edwin Thompson was sent by the conference of 1879, to Calvary as his first charge. Here he remained for two years. However, he did not report to the church at once and his name first appears, as the Pastor in Charge at the first Quarterly Conference, dated February 13, 1880.

He was born November 18, 1853 in Alamance County, the son of James Umstead and Fannie Allan Thompson, the youngest of four children. In December 1881, he was married to Miss Rosa Pegues of Chesterfield County, S. C. His good wife labored beside him for twenty-six happy years; dying suddenly in the first year of his ministry. He was educated at Hughes Academy in Alamance County, and at old Trinity where he graduated second in his class. He was admitted on trial into the North Conference in November 1879, at Wilson, N. C. and sent to Calvary Mission of Charlotte.

He was, at the time of his death, the oldest alumnus of Trinity College and the North Carolina Conference. Among the outstanding things that he did, was to help organize the Conference Brotherhood. He also was a member of the Conference Historical Society.

He was ninety years old when he died, September 22, 1943, in Shelby, N. C.

⁶ Minutes of the Annual Conference of the Methodist Episcopal Church South for the Year 1879, p. 64.

The memoirs⁷ of this fine Christian preacher cannot be copied here in full, but he had served the conference faithfully and honorably for forty-seven years.

His first report to the Quarterly Conference, February 13, 1880, shows a glowing optimism of the organizational set-up at Calvary. The other items in the report show that the salary had been set at \$450.00. Three adults had been baptized; seven had joined the church on profession of faith and two by transfer.

The Second Quarterly Conference in 1880 ends the records of this phase of the church's history, except some reports of the church treasurer. The stewards' meeting records also end here, but they had not given, except for some minor details, anything that had not been given in the quarterly reports. The membership reported by Rev. Mr. Thompson in his last year was 105.⁸

JAMES W. WHEELER

1835 — 1913

At the North Carolina Conference of 1881, the Rev. James W. Wheeler was sent to Calvary where he stayed for two years. There is very little that can be said about what took place during this period, since no local records have been found covering these years. However, conference records show that the membership was 105⁹ when he came and 110¹⁰ when he left.

The memoirs of this man, written by Dr. T. F. Marr,¹¹ tells something about him. He was born in Chesterfield County, S. C., September 26, 1835, the son of Rev. J. H. and Ann Warren Wheeler. He was converted under the preaching of his father when he was eighteen years old and was called to preach. He was educated at Cokesbury College and later ordained a Deacon by Bishop Pierce, in 1857; an Elder by Bishop Early in 1885. On November 27, 1861, he was married to Miss Lucy M. Plunkett of Wadesboro, N. C. They had one son. At Wilmington in 1885, he was admitted on trial by the North Carolina Conference and served many churches during thirty-one years before retiring. He never left a church with the finances in arrears, even though at times he had to give up part of his salary to do so. He came to Calvary in declining health and shortly thereafter retired. With two exceptions, he had to pay for the rental for a place to live while in the ministry. He died in Charlotte on January 2, 1913.

JOHN BOLIVAR HURLEY

1842 — 1942

Another pastor who was sent to Calvary as his first charge was Rev. John Bolivar Hurley. This name is synonymous with Methodism, for there have been a number of Methodist preachers by this name. Even at this writing, there is a Rev. J. B. Hurley in the Charlotte District.

Rev. Mr. Hurley was born in Troy, N. C. in 1842. He was graduated at Trinity College in the class of 1883. He was married to Miss Lena Leonard of Lexington, N. C. in 1899. He is one of the Calvary preachers who went on to high places in Methodism. He was a Presiding Elder for many years and likewise for many years was a Trustee of Duke University. He died in Lexington, N. C., November 1942 at the age of one hundred years. He was survived by his wife and three children.

⁷ "Memoirs," W. N. C. Conference Journal, 1944, pp. 27-28 — A. D. Betts, L. S. Burkhead, R. A. Willis.

⁸ N. C. Conference Journal, 1881, p. 43.

⁹ N. C. Conference Journal, 1880, p. 37.

¹⁰ N. C. Conference Journal, 1883, p. 68.

¹¹ "Memoirs," N. C. Conference Journal, 1914, p. 37 — T. F. Marr.

One notable thing took place while he was at Calvary. He reported the charge under the name "Church Street Station", at the end of his stay and it remained thus for many years until 1897. Not much else is known about what happened during these years, except the report of the membership. When he came, the membership was 110¹² and when left, it was 102.¹³

Information above was copied from his memoirs.¹⁴

The only records available to us during the INTERIM YEARS, except those found in conference journals, are some records kept of those who had made some payments into the church treasury. Since these members were interested enough to help sustain the mission, their names are given herewith:

T. A. Moore	Miss Clemmie Hayes	John E. Winchester
L. W. Pardue	Miss Maggie Creswell	Mrs. Dovie Beatty
R. Brewer	Mrs. Elizabeth Ledwell	Mrs. R. E. Bartley
Mrs. Veno	James Moody	Mrs. Sarah Etheridge
R. M. Gardner	Mrs. Alsie Mullis	Miss Mary Northey
S. A. Oxenham	Miss Edith Phillips	Miss Caroline Hooks
W. L. Norment	J. C. Campbell	Mrs. Lillie Turner
Miss Sarah Northey	Col. Wade Johnson	Mrs. Fannie Barnes
Mrs. Fannie Holder	Miss Nannie Northey	Mrs. L. Dixon
Mrs. Ella Hipp	John Craig	Mrs. Sarah Weddington
M. A. Beatty	Whit Forbis	Miss Margaret Pettus
J. A. Furr	Captain DeWolfe	Miss Mary Jane McGinn
M. C. Wentz	Mrs. M. J. Fidler	Miss Bella Ledwell
Miss Elizabeth Smith	John Solomon	Mrs. J. L. Hipp
Miss Betty Mullen	W. M. Holder	Charlie Boone
E. S. Hager	Sylvanus Kendrick	Mrs. Blalock
Mrs. Ida Stone	Miss Mary Jane Northey	Mrs. Sarah Campbell
J. D. Phifer	Mrs. Lewis Thompson	Miss Caroline Talley
Miss Isabella Hayes	William Jarrell	Miss Hallie Ledwell
Mrs. Elizabeth Primm		

In many instances these contributions were not large and not consistent. However, the work was carried on successfully for the most part. Some in the church of 1965 will recognize and remember many of these people.

12 N. C. Conference Journal, 1883, p. 68.

13 N. C. Conference Journal, 1885, p. 83.

14 W. N. C. Conference Journal, 1943, p. 163.

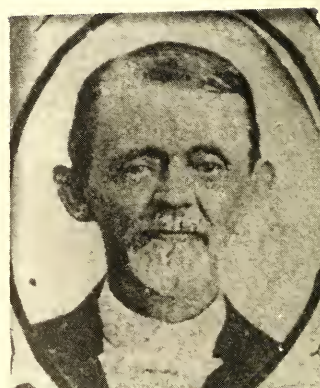


John F. Butts

With Calvary & Dilworth Churches



J. Edwin Thompson



James W. Wheeler



J. B. Hurley

Chapter VIII

Conference Connection

ZADOC PARIS
1860 — 1943

The North Carolina Conference of 1885 admitted Calvary (Church Street Station) into full connection and Rev. Zadoc Paris was sent as the Pastor in Charge. This matter of conference connection seemed to stimulate the overall activities of the congregation. Things became stabilized. There was no more the wide fluctuation in the membership and a steady growth was thereafter reported.

Rev. Mr. Paris was one of those preachers whose first charge was Calvary Church. He stayed only one year, having been sent on trial.

Rev. (Later Dr.) Paris was indeed an illustrious Methodist. Many fine things have been written about this man. He was born in Pamlico County, N. C., in 1860, the son of Dr. Z. Paris, Sr. and Elizabeth Carraway Paris. His father, a noted Methodist preacher, and his mother, the sister of the sainted Rev. Paul J. Carraway,* meant that he was raised in a Christian atmosphere; thus he was destined to be a man of God. He was graduated at old Trinity College in Randolph County in June, 1885, and immediately given a license to preach on a trial basis. That year, the North Carolina Conference sent him to Calvary. He was a faithful servant of the Lord for forty years before his retirement. He was married January 29, 1889, to Miss Lula Belle Cannon of Gaston County, N. C. They had three children. He and Rev. A. R. Surratt married sisters.

As a member of the Odd Fellows, he raised the large debt on their orphanage and was also the organizer of the Association of North Carolina Orphanages. He received the degree of Doctor of Philosophy from Central University. He was a scholarly man and well versed in the Scriptures. His sermons were well prepared and his evangelistic fervor caused many to accept Christ as Saviour and Lord. After his retirement in 1925, he and his wife went to Lake Junaluska to live. He died in 1943 while on a visit to the home of his son in Atlanta, Ga.¹⁵

THOMAS LEWIS TRIPLETT
1829 — 1905

The next preacher to come to Calvary was Rev. Thomas Lewis Triplett. He was not one of those who came to this charge as his first appointment; indeed, he had served seventeen different charges before he was sent here. The North Carolina Conference made the appointment in 1887 and he stayed for three years. The membership of the church took a decided jump under his leadership. He was a genuine revivalist; his type of preaching being evangelistic. The results speak for themselves, as noted below.

Rev. Mr. Triplett was born in Wilkes County, N. C., November 27, 1829. He was graduated at Trinity College in 1857 and on December 5 of that year he

*Our present pastor, Rev. C. Jerome Huneycutt, was pastor of the Merrimon Methodist Church, of the Morehead City Circuit in 1942. Merrimon was the "home church" for Rev. Paul Joseph Carraway, who was affectionately known as "Uncle Joe." After serving Methodism in North Carolina for fifty years as a local preacher, he located at a beautiful spot on the Inland Water Way, on Adams Creek, in Carteret County, approximately fourteen miles northeast of Beaufort. It was here that Zadoc Paris loved to visit. "Uncle Joe," years before, had formed a "pack" with Rev. Edward H. Davis in which they agreed to help conduct the funeral of the one who died first. "Uncle Joe," states Rev. Mr. Huneycutt, was one of the most radiant saints he ever knew. God called him home before he did Brother Davis. Uncle Joe had experienced his ninety-second birthday before his death. Brother Davis, who at that time was living in the "Green Hill house," near Louisburg, was notified and he came to help conduct the funeral of one of the "great Methodist ministers" of North Carolina. It was only a short while later when Rev. Zadoc Paris died.

15 "Memoirs," W. N. C. Conference Journal, 1944, pp. 164-66 — W. L. Sherrill.

was ordained as a minister. He was married to Miss Martha Hedrick of Mooresville, N. C. in 1859. There were two sons and two daughters born to this union. He was known as an administrator who got things done. He was credited with erecting more churches than any other minister in the Western North Carolina Conference. He became a Presiding Elder in 1896. He died in Mooresville, N. C., January 9, 1905.¹⁶

During his first year at Calvary, he stated to the First Quarterly Conference that, from what he had observed, the church needed a Holy Ghost revival. Adding to this, that he did not know what to do about it. However, he did have a revival and got his answer. As a result, the membership jumped from 123¹⁷ in his first year to 182¹⁸ in his second year. His report to the Second Quarterly Conference was different. To quote him: "I believe that this whole end of the City of Charlotte has been under the conviction of the Holy Spirit."



Z. Paris



Thomas Lewis Triplett

WESTERN NORTH CAROLINA CONFERENCE ORGANIZED

T. W. S. PARKER

1865 — 1893

In 1890, when the W. N. C. Conference was organized, the Rev. T. W. S. Parker was sent to Calvary and remained for one year. Not much is known about what happened that year. He did report to the 1891 conference a membership of 225.¹⁹ This is the largest membership ever reported up until this time. Just why he did not return is not known.

He was born June 6, 1865. He was married to Miss Minnie Edwards of Charlotte, October 28, 1891, the same year he was at Calvary. His formal education was limited, nevertheless, it is said that he applied himself well to his work. He was not in good health when he came to Calvary and died shortly thereafter, on August 27, 1893 in Hillsville, Va.

During these days, from 1880 up until the time Rev. Mr. Parker was the pastor, there was an influx to Charlotte from the surrounding counties in North Carolina and South Carolina. Cotton mills were being built and other industries were springing up, which attracted many people who sought work. There is elsewhere in this volume an article on this subject.

¹⁶ "Memoirs," W. N. C. Conference Journal, 1905, pp. 80-82 — J. W. Jones.

¹⁷ N. C. Conference Journal, 1888, p. 74.

¹⁸ N. C. Conference Journal, 1889, p. 162.

¹⁹ W. N. C. Conference Journal, 1891, p. 65.

There are other things that took place, reportedly, in 1890. A house next door to the church was bought for a parsonage. Too, the women of the church conceived the idea of having a booth at the county fair, to make money for their work. This they continued for a good many years.

JONATHAN BEATTIE CARPENTER

1838 — 1926

Following Rev. Mr. Parker as pastor, was Rev. Jonathan Beattie Carpenter, sent by the conference in 1891. He remained for three years. From all appearances, the church made progress under his leadership.

Rev. Mr. Carpenter was born in High Shoals, N. C., June 14, 1838 and died in Rutherfordton, N. C., January 30, 1926. He never married. His education was limited to the schools in Rutherfordton County. He was ordained at Wilmington, N. C. in December, 1875 and remained in the North Carolina Conference until the Western North Carolina Conference was formed. Here he served until his retirement in 1920. His life was an influence for wrong until he was converted. Then his life was always an influence for good. He had an unusual record in the ministry, in that, he was returned, after intervening years, to three different charges for a second time. He served in the Confederate Army during the War Between The States.²¹

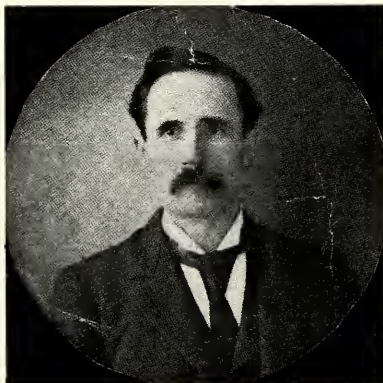
²¹ "Memoirs" W. N. C. Conference Journal, 1926, pp. 170-71 — W. R. Ware.



W. H. Willis



J. B. Carpenter



H. L. Adkins

HARDIN LEWIS ADKINS

1864 — 1925

Following Rev. Mr. Carpenter's stay at Calvary, Rev. Hardin Lewis Adkins was sent as the pastor. He was born in Surry County, N. C., August 12, 1864, the son of John Lytle and Hally Hudson Adkins. He was the third child of a very poor family. In his youth he was not religious; his parents ahead of him having no church affiliation. The only church in the community was Primitive Baptist. However, he was converted in a Methodist revival under the preaching of Dr. W. S. Creasy and subsequently joined the Methodist Church. He was ambitious and in spite of his lack in education, he studied every book he could lay hold of; especially those regarding the Christian religion. As a young man of eighteen, he taught a Sunday School class in the church where he had joined. Later he taught school and studied along with the students in his classes. Subsequently, he studied at Dobson, N. C. under some capable teachers. He wanted to study law, but the Lord called him and he gave his life to the ministry. In June, 1888, he was licensed to preach and was admitted to the North Carolina Conference the following year. December 4, 1895, he was married to Miss Elizabeth Whitaker of Surry County, N. C. and to this union five children were born. He came to Calvary in 1895 and remained three years. He died in Bandera, Texas, September 30, 1925.

During his stay at Calvary, he instituted what was called the H. L. Adkins Club, a group who pledged to pay definite amounts for the support of retired ministers and their wives. In one of the Quarterly Conferences during his stay, there is mention of certain amounts of money being raised by the Sunday School and the Epworth League. The way the question was answered, it is difficult to tell if this was the beginning of the Epworth League in the church. Subsequent conferences do not mention an Epworth League.

WALTER HERBERT WILLIS

1868 — 1935

In 1897, the name of the church reverted to Calvary. It is not known what prompted the change any more than what caused the charge to be called "Church Street Station" in the first place. The people in the congregation had never referred to the church by any other name than "Calvary".

That year, the conference sent Rev. Walter Herbert Willis as the Pastor in Charge and he remained two years. He was born in Onslow County, N. C., April 13, 1868, the son of Lehmar and Christiana Willis. His father died when he was six years old and it was necessary for him, as a young man, to assist his mother in the operation of a general store. Upon the insistence of his mother, he laid something aside each pay-day, hoping that he could go to college. He subsequently graduated at Trinity College in 1882. He was married to Miss Bernice Bagby of Greensboro, N. C., June 21, 1893. The North Carolina Conference admitted him on trial in 1892, the same year he graduated from college. He died in Madison, N. C., November 26, 1935, after serving in the Western North Carolina Conference for forty-one years.

During the second year of Rev. Mr. Willis at Calvary, the Woman's Foreign Missionary Society was formed in the church. The accompanying picture dated 1898, shows the elected officers of that organization. The names listed on the back of the picture are as follows: Mrs. Jane Shuman, Mrs. Maggie Smith, Miss Emma DeArmond, Miss Nell Tyzzer, Mrs. Viola Ledwell Phillips and Mrs. Maggie Bixby Ramp.²³

²² "Memoirs" W. N. C. Conference Journal, 1926, pp. 172-73 — W. L. Sherrill.

²³ "Memoirs," Western North Carolina Conference Journal, 1936, pp. 146-147 — A. C. Gibbs.

DANIEL MILTON LITAKER

1867 — 1947

At the W. N. C. Conference of 1899, Rev. Daniel Milton Litaker was assigned to Calvary. Dr. Litaker, as he was later known, became one of the most distinguished leaders in the conference. Many fine things are written in his *Memoirs*²⁴ that cannot be published here, but he served Methodism for fifty years with honor. He was born in Cabarrus County, N. C., October 22, 1867, the son of Daniel T. and Elizabeth Andrew Litaker. His youth was spent on the farm known as the Litaker Plantation. In 1886, he entered Trinity College as an advanced student and soon thereafter, organized the ministerial students in an association of Spiritual Culture, copying the Wesleys. It is not too much to say that the work of this group foreshadowed the work of the Duke University School of Religion.

In 1902, he was awarded a Doctor's Degree by the Chicago School of Psychology and emphasized this study as an instructor in the Summer School for pastors at Duke University.

In 1888, he was admitted to the N. C. Conference and soon became one of its most outstanding young preachers.

He was married to Miss Minnie Louise Oliver of Kansas City, Mo., to which union there were born three sons and one daughter.

He was instrumental in building several churches while serving as a pastor. He died in Charlotte, March 1st, 1947.

24 "Memoirs" W. N. C. Conference Journal, 1947, pp. 190-192 — R. L. Owenby.



ALFRED ROBY SURRATT

1864 — 1949

Rev. Alfred Roby Surratt is the only minister who had a second tenure at Calvary Church. His first term was for three years, 1901-1903. Again, he returned in 1915 and remained for four years.

He was born June 22, 1864 in Davidson County, N. C., the son of Richard and Martha Earnhardt Surratt.

He was graduated at Trinity College in Randolph County and took Seminary work at Vanderbilt University. In 1891 he was married to Miss Dora Cannon of Gaston County, N. C. One son, Hubert, was born to this union.

Rev. Mr. Surratt was an evangelist and was never happier than when inviting souls to the altar to seek the Lord. He did not confine his evangelistic effort to the charge where he was called; he held revivals in numerous churches other than his own. While at Calvary, he carried on a continuous revival. As a result of this effort, the church grew in numbers and spiritually.

There are no local records available of the things that took place during the times that Rev. Mr. Surratt was the pastor and only word-of-mouth stories tell about the revivals he held and the result of these efforts. When he returned for a second time in 1915-18, his work was increased as a result of the influenza epidemic. Of these hectic days, there is another account found later in this chapter. His memoirs, written by Rev. C. M. Short²⁵ contain detailed information about his activities as an evangelist.



A. R. Surratt



D. M. Litaker

D. L. REID

In 1904, the W. N. C. Conference appointed the Rev. D. L. Reid to Calvary where he stayed for two years. Attempts to learn something about him were to no avail; since no memoirs appear in the journals to determine what happened. He may have been transferred to another conference or failed to remain in the ministry. At the 1905 conference, he reported the membership to be 308. When the conference convened in 1906, the membership was reported as 220.²⁶

²⁵ "Memoirs" W. N. C. Conference Journal, 1949, pp. 180-81 — C. M. Short.

²⁶ W. N. C. Conference Journal, 1906, p. 56.

J. F. TOTTEN

Another minister sent to Calvary, succeeding Rev. Mr. Reid was the Rev. J. F. Totten. Here again, there are no records to show what happened to this man. He inherited, it would seem, a falling away in membership and in his two years as pastor boosted the number from the previously reported 220 to 261.²⁷

Subsequent information about the two above named preachers comes from the General Board of Pensions, Evanston, Illinois:

"Reference is made to your letter of June 3, concerning information regarding former pastors of the Calvary Methodist Church, Charlotte, N. C.

The Rev. D. L. Reid transferred to the Indian Mission Conference in 1904 and we have been unable to locate him in our records since that time.

The Rev. J. F. Totten withdrew from the Conference in the Pacific Conference of the former Methodist Episcopal Church, South in October of 1923 and we have no further record concerning him."

ELGIN EUGENE WILLIAMSON

1867 — 1937

In 1908, the Rev. Elgin Eugene Williamson came to Calvary as the pastor. He stayed two years. These years seemed to be pretty hard from a financial standpoint. The salary was set at \$900.00, but the preacher actually got \$850.00.

However, the membership of the church began to increase. Never thereafter was there a drop in the membership. When Rev. Mr. Williamson took over, the number was 229²⁸ and he reported 286²⁹ his last year. From then on a steady increase is noted.

Rev. Mr. Williamson was a highly educated man and a good preacher. His good wife, as have many of the pastor's wives at Calvary been, was a tireless worker in the organization. There is a story here that Calvary people talked about for a long time.

Shortly after he came to Calvary, he was married. This was something unusual for this congregation. The bride was a pretty young woman whom the people took to their hearts.

Rev. Mr. Williamson was born February 14, 1867 in Penola County, Mississippi, the son of James Rufus and Almina Cooper Williamson. He was a graduate of Wofford College and later was graduated with the B.D. Degree at Vanderbilt University. He entered the army as a Chaplain during the Spanish-American War. He did some preaching as a supply before being admitted to the W. N. C. Conference in June, 1904.

He was married to Miss Maude Carmichael of Winston-Salem, July 28, 1909. They had one daughter, Alice, who with her mother survived as of 1964. As we write, they are living in Winston-Salem. Rev. Mr. Williamson died May 28, 1927 after thirty-three years in the ministry.

Mrs. Williamson writes as of September 15, 1963 that she is teaching the Maude Williamson Bible Class at Centenary Methodist Church in Winston-Salem. She is now seventy-six years old and in good health.

²⁷ W. N. C. Conference Journal, 1908, p. 58.

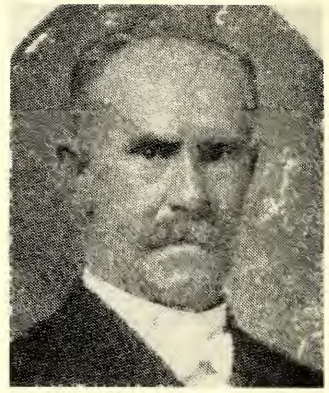
²⁸ W. N. C. Conference Journal, 1907, p. 56.

²⁹ W. N. C. Conference Journal, 1910, p. 54.

³⁰ "Memoirs" W. N. C. Conference Journal, 1937, pp. 167-168 — G. Ray Jordan.



E. E. Williamson



A. T. Bell

ADOLPHUS TAYLOR BELL

1854 — 1914

The Rev. Adolphus Taylor Bell followed Rev. Mr. Williamson at Calvary and remained one year. Here again, we have no record of what took place during his pastorate.

His Memoirs written by Dr. Gilbert T. Rowe, indicate that he was a man of unusual talents. Also, the description of the path that led him to the ministry reads like a novel.

He was born March 3, 1854 in Manchester, England. He was left an orphan at the age of eleven. The authorities here sent him to school at Gainford College where he showed unusual talent; not only did he excel in the classic course set by this school, he also became a fine violinist. He was taught a trade like other English boys and seemed destined to become a timber merchant, however, at the age of twenty-four, he decided to become a teacher. He then entered the "Gentlemen's Private School" where his abilities enabled him to become the Head Master. In 1886, he contracted a lung infection that caused him to give up his position and subsequently he decided to come to America, where he hoped that his health would improve. In the meantime, he was married to Miss Elizabeth Berkley of Manchester.

In 1891 the Bells came to America. Here he sought association with the Methodists, who he had concluded were more evangelistic than the Anglicans. He settled in Mississippi where he hoped would be a place to regain his health. There he began to teach violin and also worked in the Methodist Church, directing the music. He became an intimate friend of the pastor and was persuaded to enter the ministry. The date of his ordination is not known, but he left Mississippi and came to North Carolina and in 1892 was assigned to the Waynesville Circuit. He came to Calvary in 1910. He died in Hemp, N. C., March 15, 1914.

WILLIAM P. MCGHEE

1859 — 1911

Following the pastorate of Rev. Mr. Bell, a sad thing happened at Calvary, The Rev. William P. McGhee who had been sent as pastor by the conference in November, 1911, died shortly thereafter. His death came December 22, about a month after his arrival. This is the first time anything like this had ever happened at Calvary. Who succeeded him for the remainder of that year is not known.

31 "Memoirs" W. N. C. Conference Journal, 1914, pp. 96-97 — G. T. Rowe.

Rev. Mr. McGhee had been in the ministry for twenty-two years, having been admitted to the Holston Conference in 1889. Just when he transferred to the W. N. C. Conference is not given in his memoirs.³²

He was born April 28, 1859 in Haywood County, N. C. He was graduated at Weaverville College (date undetermined). He was married to Miss Laura Belle Caldwell, August 10, 1883 and seven children were born to this union. The whereabouts of two daughters is known as we write. One is Mrs. Jerry Huber of Charlotte and the other, Mrs. Henry P. Hoppe of Newport News, Virginia.

ROBERT S. HOWIE

1869 — 1939

As has been stated, there are no local records showing who finished out the year when Rev. Mr. McGhee died, for it appears that Rev. Robert S. Howie was not appointed to Calvary until the conference of 1912.

Rev. Mr. Howie was one of the outstanding ministers, among many, who served Calvary. He was a Presiding Elder in the Waynesville District, during the years 1921, 1922 and 1923. However, he loved the pastorate and asked to be returned to this status. This is the kind of a man he was; a good preacher and a good pastor, and he employed the same kind of attitude in his love for people while at Calvary.

He conducted his own revivals and was spoken of as a good Gospel preacher. He catered to the young people and directed his effort to get them to go into full-time Christian service. A daughter, Miss Naomi, subsequently served as a missionary to China for twelve years.

Rev. Mr. Howie was born in Mecklenburg County in the Pineville area, 1869, the son of John and Sophie Cruse Howie, both of whom were descendants of Mecklenburg pioneers. He married Miss James Cornelia Cunningham in 1895, also of early Mecklenburg stock. There were three children born to this union. One son, Robert C. Howie, who in 1964, was living in Charlotte. There were two daughters, Miss Naomi and Mrs. Paul Green, both of whom, in 1964, were living in Thomasville, N. C. Mrs. Howie lived to be ninety-three years old and was able at that time to recite many beautiful poems which she had learned from the notes of her husband's sermons.

He was admitted to the W. N. C. Conference in 1894, on trial, while a student at Trinity College. He received the A.B. Degree from that institution in 1895. As a result of ill health, he was forced to retire in 1933 while serving a charge in Mount Airy, N. C. On August 11, 1939 he was buried in the church yard of the old Harrison Church where he had attended as a boy. His good wife followed him after many years and she too, was buried at Harrison beside him. Harrison Church was on a circuit with other churches which the Howies served as their first pastorate.

There is a record of the Board of Trustees' report for the year 1914, during the time Rev. Mr. Howie was pastor, which report gives some interesting details: We have one church and one parsonage in good condition. The value of the church is \$9200.00 and the parsonage \$3000.00. The amount of insurance carried on the church is \$5000.00 and on the parsonage \$600.00. The deeds contain Trust Clause and are kept in the office of Mr. Geo. L. Dooley. They are recorded in the Mecklenburg County Court House as follows: The church, book 42, page 269. The parsonage, book 110, page 614. The record of the Sunday School annex will be found in book 108, page 281.

Submitted,
Board of Trustees
Geo. L. Dooley, Chm.

³² "Memoirs" W. N. C. Conference Journal, 1912, pp. 92-93 — T. F. Marr.

³³ "Memoirs" W. N. C. Conference Journal, 1939, p. 96 — H. C. Sprinkle.

Mr. Robert C. Howie, an insurance executive living in Charlotte in 1965, tells of some things that occurred during the time his father Rev. Robert H. Howie was the pastor. Again, there are no preserved records on this subject, but many people in the church today, know about these things, for they happened during the years between 1912 and 1914.

Mr. Howie relates that during this time, the church installed a central heating plant. The installation came in the summer and evidently had not been given a work-out. However, when cold weather came and the furnace was put into operation, the plant smoked so badly that the Eleven O'Clock service had to be dispensed with.

He also says that when a new reed organ was purchased for the church, that he was enlisted to man the pump during the services.

This same reed organ bought at this time, was removed to the Mint Street location and used for many years. However, it had long since been operated by electricity.

There is also a record of the "OFFICIAL ROLL" entered at the same time:

Calvary Church	Charge
Charlotte	District
Western North Carolina	Conference
J. R. Scruggs	Presiding Elder
R. S. Howie	Pastor in Charge
Geo. L. Dooley	Steward
J. J. Shuman	Steward
Joseph Blackburn	Steward
W. C. Timmons, Sr.	Steward
L. L. Ledwell	Steward
C. F. Shuman	Steward
John W. Weddington	Steward and Treasurer
W. F. Strange	Steward
W. E. Ledwell	Steward
L. A. Gable	Steward
R. A. Cochrane	Steward
J. J. Shuman	Sunday School Superintendent
Geo. L. Dooley	Trustee, Chairman
W. F. Strange	Trustee
W. G. Jarrell	Trustee
J. J. Shuman	Trustee
John W. Weddington	Trustee



R. S. Howie



W. F. Strange

THE SUNDAY SCHOOL FROM 1916 THROUGH 1921

There are well preserved records of the operation of the Sunday School during the years 1916 through 1921. These records show the name of the superintendent, names of the teachers and officers and other data. The subjects of lessons for given Sundays, the enrollment, number present and the amount of collection of each class, are given from Sunday to Sunday.

Since many of the people working in the school, were functioning in the same capacity over a number of years, it seems good, historically, to list these names. Of course, there are some changes, from time to time. Listed here are those names of persons who made up the organization during these years. (One's maiden name may appear also.):

Mr. James J. Shuman was the superintendent and Mr. W. C. Timmons was secretary and treasurer for many years. Teachers were: Mrs. A. R. Surratt (during her husband's pastorate), Mrs. W. C. Timmons, Miss Roxie Holobaugh, Mr. Charles Kistler, Miss Eloise Dooley, Mr. Geo. L. Dooley, Mr. Geo. W. Dooley, Miss Lillie McAlister, Miss Lillie Chick, Mr. Lee A. Gable, Mr. W. F. Strange, Mrs. Estelle Strange, Miss Lottie Bixby, Miss Blanche Bixby, Mrs. May Shuman, Miss Grace Pitts, Miss Nellie Henderson, Mrs. Jessie Shuman, Mr. David Sumnerlin, Mrs. W. F. Holmes, Mr. I. F. Clonts, Miss Sarah Ledwell, Miss Elizabeth Ledwell, Mrs. Marie Randolph, Mr. R. L. Duval, Mrs. Craig Fite, Mrs. Bessie Blackburn, Miss Ethel McIntosh, Mr. C. W. Crowell, Mrs. C. W. Crowell, Mr. Hazel Gable, Mrs. W. W. James and Mr. I. M. Dotson.

There was of course, some turn-over in the personnel, from time to time; however, many of these people had served before these mentioned years and some are serving at the time of this writing.

There is a report of the activities of the Sunday School for the year 1918, which is typical of what went on during these days.

Number of officers and teachers of the Sunday School	18
Total enrollment	200
Average attendance	162

Monies raised

Children's Home	73.87
Missions	32.60
Class #4 ¹ raised for miscellaneous purposes	97.00
Class #9 ² raised for miscellaneous purposes	76.85
Sunday School raised for miscellaneous purposes	206.03
Total.....	\$486.35

Submitted by
Mrs. C. V. Fite, Secretary

It was during the pastorate of Rev. Mr. Howie that the First World War began in Europe and this fact proved to be of great significance at Calvary. It was hoped that America would not be drawn into the conflict, but the government began an intensive campaign of recruiting men for the armed forces. Subsequently, the United States did declare war on the Central Powers, April 6, 1917 and many men and women were called to the armed forces and into government services of various kinds.

During these days the Rev. A. R. Surratt was sent to Calvary for a second time as the pastor. He was well known to the people and he continued the kind of service that the people had known earlier. In spite of the conditions obtaining, the membership continued to grow, for it seemed that fear prompted many

¹ Men's Bible Class.

² Miss Lillie Chick's Class.

to seek affiliation with the church. As evidence of this, there were many prayers in all the churches for Divine guidance in the prosecution of the war.

In addition to the effect that the war had on the people, from a psychological standpoint, another blow came with the great influenza epidemic of 1917 and 1918. Many people died in Charlotte and all over America. Camp Greene, here in the county, was the scene of death and men were buried by the thousands. Added to all this, one of the worst winters on record struck this part of the country.

Notwithstanding, the membership of Calvary reached a peak of 365 in 1919.³⁴ Never, thereafter did the membership go that low; for the next few years showed a continuous growth.

JOSEPH ALEXANDER SHARP

1882 — 1955

In 1919, the W. N. C. Conference sent the Rev. Joseph Alexander Sharp to Calvary. During his stay of three years, many things took place. The First World War had been over for nearly a year and things began to get back to normal in America. Business was booming as the restrictions were lifted on building materials and machinery. This caused the business houses to creep outward from the center of the city; down South Tryon Street, down South Church Street and all the adjacent streets where Calvary members had lived. Talk of moving the church to another location was continually the order of the day. Before Rev. Mr. Sharp was sent elsewhere, the church was moved and he took a conspicuous part in building it.

Rev. Mr. Sharp was born in Rockingham County, N. C., March 30, 1882, the son of James N. and Elizabeth Garrett Sharp. He was educated in the schools of Rockingham County and at Vanderbilt University. On January 22, 1904, he was married to Miss Maggie Mae Fitzgerald of Davidson County. Fifty years later, the Sharps celebrated their Golden Wedding anniversary at the home of their son in Salisbury. He died March 29, 1955 in Spencer, N. C. at the age of seventy-three.

He was the last of Calvary's preachers to hold services in the church on South Church Street, for in his third year, he brought the matter of building elsewhere, to a head and engineered the whole affair. His Memoirs³⁶ mention that he had been instrumental in other building projects where he had served.

Rev. Mr. Sharp was happiest when he was conducting revivals. His preaching was evangelistic and he conducted most of the revivals himself. However, he did bring in the Rev. Tom Jamison for a protracted meeting and had large crowds for the services.

There is a story told, which is not on the record books, about the steeple on the church on Church Street, having been struck by lightning and set on fire. Not many members had any knowledge of it because of the time when it occurred.

The congregation was ready to move to the new church on Mint Street and the last service was to be held at the old church on a given Sunday night. It was following this service that the lightning struck. This bit of information comes from a few of the older members and confirmed by Chief Hendrix Palmer of the Charlotte fire department. According to him, the steeple was the only part of the building that was damaged and the fire was quickly extinguished.

Mr. C. F. Shuman who had bought the church property, came by later to assess the damage and exclaimed: "Well, I've got the place leased to a man for a grocery store. I don't suppose that a grocery store will have any use for a steeple".

³⁴ W. N. C. Conference Journal, 1919, p. 136.

³⁶ W. N. C. Conference Journal, 1956, p. 238.

SOME OLD-TIMERS FROM THE SECOND CALVARY CHURCH



E. L. Mayhew



W. C. Proctor



A. C. Fite



Geo. L. Dooley



L. A. Gable



G. G. Rowe



I. F. Clonts

Chapter IX

The Third Calvary Church

Moving to a new location now was a necessity. The report to the Annual Conference in 1921 showed a membership of 371.³⁷ The church simply could not house the people. Too, there had been information handed down by the Conference, showing the facilities necessary to meet requirements of a Grade A Standard Sunday School. These and other factors considered, the Official Board set about to secure a new location for building.

The decision to move the church began about the time America declared war on the Central Powers in Europe and shortage of materials prevented any definite conclusion. However, the matter of where to locate was continually discussed. Some wanted to buy available property at Mint and Quincy Streets. Others wanted to go out further in the southern part of the city.

The group voting to relocate on Mint Street won out, because the location was more in the center of the area where most members lived. Some of the opposition left the church as a result. Mr. C. F. Shuman, then the chairman of the Board of Stewards, was one of those who favored moving further out. His contention was that industry was moving into the area and that people would move out. His prophecy was correct. However, he made good on his agreement to purchase the Church Street property. This agreement was based on a decision to move. The price he paid was \$10,000.00.

Option to buy was placed on the Mint Street location, but nothing was done until 1920. Then \$5,000 was given for this land which consisted of a short block on Mint Street between Quincy and Lincoln Streets.

It is of interest that this third location for the Calvary worshippers was just one block from the original little one-room church. The \$5,000.00 left from the sale of the Church Street property was the nest-egg for starting a building. However, there had been a building fund accumulating from the time that the idea of a new church was envisioned and this fund had now reached the amount of about \$2,000.00. This was a small amount with which to launch the enterprise. However, the matter of a building fund began in earnest. Times were good during these days and the response was generous. Pledges were solicited and Mr. James L. McCreedy was given the responsibility of seeing that the subscribers paid on time. Too, many wealthy Methodists in the city were asked to pledge to the fund and they, too, helped the cause. Among those who donated were Mr. James B. Duke, Mr. J. B. Ivey, Mr. E. M. Cole, Mr. W. J. Edwards, Mr. Robin S. Kirby (donation of materials), Mr. George Stratton, and Mr. Wilson Stratton. There were others whose names are not available.

Into this picture the Rev. J. A. Sharpe was sent back by the Conference in 1921. He was the man of the hour. He undertook the task of superintending the work and helping collect certain pledges as payrolls were needed to be met at the end of the week. He really worked hard and saw the venture through to completion.

Now as the building began to rise, the interest of the people rose with it. The idea of selling each brick, each door, each window, each pew and various parts of the church, was put into effect. Many bought memorial windows for members of their families. Each window sold for \$100.00. The names of those persons so memorialized are here listed: Rev. John F. Butt, William Prenn Blackburn (killed in the war during the battle of Belleau Woods), Charles W. Crowell, Lillian G. Dooley, Mary Jane Shuman, Sarah Northey, Louis Lamar Ledwell,

37 W. N. C. Conference Journal, 1921, p. 122.

James Jacob Shuman, Della Strange, William F. Strange, Mahala Weddington and John W. Weddington. These beautiful stained-glass windows still remain in the church which was later sold to a Negro congregation. It was suggested that the name plates be removed to the windows in the church on West Boulevard but this was not feasible.

Finally, the day came to move into the new plant. However there were no pews for the Sanctuary as yet and the services had to be held in the basement. The pews from the old church were used here and services continued here for several months until pews could be installed in the Sanctuary.

Before the end of 1921 the entire project was ready to be occupied and Calvary Church had a plant and parsonage worth in the neighborhood of \$50,000.00. However, the church owed money and a loan was negotiated to spread the debt over a number of years.

In the meantime, a re-organization to utilize the new building was started. The church school was departmentalized and graded literature was put into use in the lower grade classes. This change-over to new literature was not done easily. Some of the teachers stated that they simply could not use it. A try at it, however, convinced them that it was the right thing to do.

Now the people and the leadership of the church believed that they were set for many years to come. The membership continued to grow and during the ensuing years, some fine preachers were sent to Calvary by the Conference. The work prospered and harmony reigned in the church, for the most part.

Rev. C. M. Short followed Rev. Mr. Sharp as the pastor, having been assigned to Calvary by the conference of 1921. He was an unusual man and his success allowed him to stay with this congregation for five years.

CHARLES M. SHORT 1875 — 1952

Rev. Charles M. Short was born into an old and distinguished pioneer family of Guilford County, January 26, 1875 the son of Winston M. and Mary Gamble Short. He spent his youth in the Rehobeth Community near Greensboro.

After attending the schools in the community, he entered Guilford College where he ranked high in his class. Among the accomplishments recorded of him, he was given an award in literary pursuits. Too, he was a fine athlete, playing both football and baseball, in which sports he excelled. During his senior year, Guilford College won the State Championship in baseball.

During his college years he was called to preach. In 1904 he was admitted to the W. N. C. Conference and remained actively engaged as a minister of the Gospel until 1929 when his health failed him.

He was married to Miss Chloe Leota Kerley of Charlotte, in 1907. They had one son, Charles Jr., who like his father became an outstanding athlete, playing on the Duke University football team. The team had the distinction of defeating the Navy, during his senior year.

It was while he was the pastor at Burkhead Methodist Church in Winston-Salem, that his health became bad and he asked for retired status. After many years of semi-invalidism, he died in Charlotte, June 21, 1952. The funeral was conducted at Dilworth Methodist Church; the first church he served after his ordination.

Rev. Mr. Short instituted some innovations while he was at Calvary. First, he insisted that the bills be paid, in full, quarterly. He got it done; something different from the "hide and tallow" experiences of former days. Another thing was put over by him during his stay. The Conference placed an assessment on the church of \$600.00 to be paid in three \$200.00 installments. When the matter was brought to the attention of the Official Board, he asked that all of it be

paid in one year. There was opposition. Here are the words he used in his argument for the matter: "Brethren, times are good now, but we do not know how long this condition will last. Let's get it out of the way." The matter was shelved for the time being; but he talked privately with some of the officials who agreed with him and subsequently the fund was paid off that year.

Another thing that took place while Rev. Mr. Short was at Calvary is referred to as "The Miracle". In 1925, an investor offered the church \$12,000.00 for the part of the original plot not used for building. The sale was made and this amount was enough to pay off the mortgage.

This significant event set the stage for dedicating the church and burning the mortgage. Rev. Mr. Short got the presiding Bishop to set a date for conducting this ceremony. This took place during the following year with much rejoicing, as Bishop Collins Denny preached the sermon and dedicated the church. The Rev. Glenn H. Lackey, Charlotte District Superintendent at the time of this writing, was present to hear the Bishop and later revealed the text used by him. These are the words taken from Acts 13:22: "I have found David the son of Jesse, a man after my own heart." Calvary had arrived.

During the time Rev. Mr. Short was the pastor, he had several revivals. They were held by Dr. L. B. Abernathy, Mrs. Steidley, Rev. John W. Moore and Rev. John H. Church.

A look at the records during these years show some new names appearing as leaders in the church. Some were lost in the move, but not many. The young people were growing up and taking their rightful place. A Stewards Meeting of July 25, 1924 shows the following men present: A. C. Fite, H. M. Parker, E. L. Mayhew, J. L. McCreedy, R. E. Jennings, I. M. Dotson, H. L. Turner, B. N. Freeman, and A. W. Parker. A year later, the following names were added to the above list: H. R. Shuman, J. Sam Hinson, G. W. Dooley, Dwight L. Phillips, H. L. Phillips, W. G. Helms, L. A. Lineberger, J. C. King, W. C. King, M. W. Winters, W. K. Price and J. C. Smith. The Superintendent of the Church School was James J. Shuman and the Chairman of the Board was Geo. W. Dooley.

JOHN WESLEY WILLIAMS

1875 — 1938

Rev. Mr. Short stayed at Calvary for five years and this fact had upset the usual arrangement for moving Methodist preachers. In other words, it was not a moving year, generally speaking. Here is what was done. Rev. Mr. Short was sent to Burkhead Methodist Church in Winston-Salem and the pastor there was sent to Calvary. This man was the Rev. John Wesley Williams. This meant that he would likely remain for only three years. This happened, but they were three fruitful years. Rev. Mr. Williams was a giant of a man and imposing in appearance.

John Wesley Williams was born in Randolph County, N. C., April 4, 1875. Names of his parents are not given in his memoirs. He died in Greensboro, April 5, 1938 after thirty-one years as an itinerant Methodist preacher.³⁸

He was married twice. The first time to Miss Mary Wagstaff of Greensboro, in 1905. She died eighteen months thereafter. Later on December 4, 1907, he was married to Miss Fannie Johnson of Farmington, to whom one son and one daughter were born. His son Wesley became a professor at Duke University, in the Engineering School.

He attended Rutherford College and Trinity College. He was ordained in 1907 at Salisbury. He was liked by everybody. He was unusually diligent about

38 "Memoirs" W. N. C. Conference Journal, 1952, pp. 201-202 — C. P. Bowles.



J. A. Sharpe



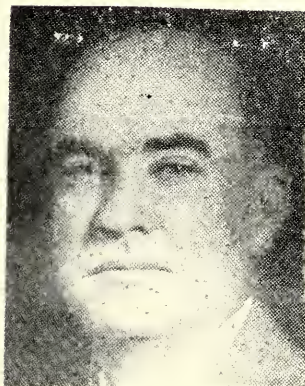
C. M. Short



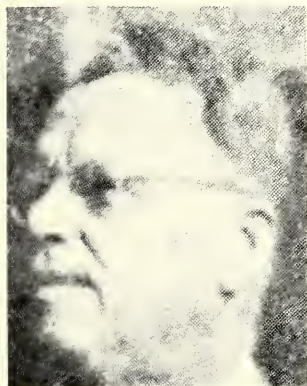
J. W. Williams



W. A. Rollins



G. W. Vick



Wade Johnson

visiting the sick in the congregation. He came to Calvary in 1927.

The work continued to prosper under the leadership of Rev. Mr. Williams and the membership stayed at a good level. Some changes in the leadership of the church came at this time. E. L. Mayhew became the chairman of the official board and J. Sam Hinson became the superintendent of the church school. T. L. Disher became the assistant superintendent.

WILLIAM A. ROLLINS

1888 —

In 1930 the conference sent Rev. William A. Rollins to Calvary. He stayed only one year. Just why he did not return the following year is a matter of speculation. It is known that he was not happy about the appointment. The salary had been cut because the depression had hurt the earning power of the kind of people which made up most of the congregation. Too, the small parsonage was not conducive of the best in living conditions. He was, however, a good preacher and a fine orator. He probably deserved a better charge. Not much happened that year and it seemed that everyone was just marking time.

Rev. Mr. Rollins reported at the fourth Quarterly Conference, that in spite of the depression, he believed that the church would pay out at the Annual Conference. There was a last-minute effort made and somehow the amount necessary was raised.

Rev. Mr. Rollins was born December 2, 1888 in Cleveland County, N. C. He was graduated at Trinity College (Duke University) in 1920, where he had an outstanding scholastic record. He won the "Gold T" debater's Medal as a member of Tau Kappa Alpha Literary Society. He also became a member "9019" Phi Beta Kappa.

September 18, 1914, he was married to Miss Mary Emma Cline of Lincolnton, N. C. and six children were born to this union. They have one son who is a Methodist preacher, Rev. Donald Rollins. His charge is the Pine Grove-Clemmons Circuit in the Winston-Salem District.

Since retirement in 1957, he has lived in Lincolnton, N. C. where he is teacher of the Men's Bible Class of the First Methodist Church. He can be heard weekly over Radio Station WLON in Lincolnton.

Since there are no records to refer to, it is not known just when certain organizations in the church came into existence. For instance, the Epworth League, an organization for the young people. This group had their meetings on Sunday evenings before the church hour, the same as the present-day M.Y.F. which succeeded it. Too, during these days, the men of the church had a club which met on occasion for a dinner. Richard M. Glaze was the first President of this club. Story of the Methodist Men is recorded elsewhere in this volume.

Other things that took place during the years from 1927 through 1938 were, first, talk of adding to the facilities because of the lack of room. The report to the annual conference in 1927 showed the membership to be six hundred and fifty one, the largest number ever reported. This plateau was not consistent, however, for the reports show some fluctuation for several years, thereafter.

Once again, it became difficult to keep the finances of the church up to date and the annual tug-of-war to pay out at the conference, brought out the blackboard; a method that had worked in days gone by. However, the church usually came up with the finances in good shape.

There was one man in the congregation by the name of William F. Strange, a leader and an official, who would come to the rescue of the situation. It really looked like that Brother Strange got a real thrill when it was necessary for him to write a check to take up the slack. He was one of the few men in the congregation who was wealthy.

In 1931 during the pastorate of Rev. G. W. Vick, that the church decided to buy a pipe organ. The old reed organ used in the church on Church Street was brought to Mint Street and used for about ten years. I. F. Clonts and G. W. Dooley were picked to select the kind of organ best suited for the church. They visited several places in and around Charlotte to look at types of construction to determine what kind of organ could best be installed in the church plant. It was decided that an Austin Organ could be placed in the area available and an Austin was decided upon. When the fourth Calvary Church was built, that same organ was removed to the new location. There were two additional stops built into the instrument, however, before 1965. One was purchased with money left in the will of Andrew M. Smith and the other given by the family of J. Olin Mock.



Corner Stone



Third Calvary

GILES WESLEY VICK

1880 — 1949

Giles Wesley Vick was born at Mount Pleasant, Nash County, North Carolina, December 15, 1880, the son of Josiah and Margaret Vick.

On December 15, 1915, he was married to Miss Annie Elizabeth Pitts of Spring Hope, N. C. To this union were born six children.

He claims that an insistent call to preach came to him while he was a student at Mars Hill College, where he graduated in 1906. In 1908 at the age of twenty-six, he entered Trinity College where he was graduated in 1911. Keenly conscious of his late start for his calling, he diligently applied himself for his life's work, with passion and zeal. He was a fine speaker, having won medals both in declamation and debate.

In 1910 he was received on trial in the North Carolina Conference. In 1912, he was transferred to the Western North Carolina Conference, where he served successfully for more than thirty-five years.

Death came December 5, 1949 at Durham, N. C. In spite of his late entry into the ministry, it is said of him that many men who were converted under his preaching became ministers. Names of some of these are as follows: D. P. Grant, D. D. Holt, Walter J. Miller, Wilson Nesbit and Moody Smith.

He was one of God's Noblemen.

He came to Calvary in 1931 and served for two years.

WADE JOHNSON

1891 — 1946

Rev. Wade Johnson was born March 20, 1891 at Bynum, N. C., the son of Rev. Lee Johnson and Crissie Jane Johnson. His father was an itinerant, having been a member of several conferences, including the North Carolina, the Western North Carolina, Missouri and Oklahoma. Wade began as an itinerant and seems to have followed this pattern throughout his ministry.

His educational back-ground fitted him thoroughly for his life's work. He was graduated at Southern Methodist University with an A.B. Degree. He was granted a local preacher's license by the Chickasha District of the Western Oklahoma Conference, May 23, 1912. He was ordained a Deacon by Bishop McCoy, December 15, 1915. Later ordained Elder by Bishop Mouzon, August 25, 1918.

While a student at Southern Methodist University, he organized and built the Brooklin Avenue Church. He was a Chaplain in the United States Navy during the First World War. Upon retiring from the Navy, he returned to Quantico, Va., where he had served and organized and built the Marine Memorial Methodist Church. He used his personal funds in this undertaking.

On January 24, 1919, he was married to Miss Edna Dale Drummond of Dallas, Texas. They had two daughters, Edna Dale and Betty Jane.

He came to Calvary in 1943 and served two years.

Information from his memoirs.⁴⁰

THOMAS FREDERICK HIGGINS

1894 — 1951

The Rev. Thomas F. Higgins, the son of Cyrus and Elizabeth Spronce Higgins, was born March 1, 1894 in Yancey County, N. C.

He was only fifty-seven years old when he died, but he lived a full and vigorous life. Certainly those years spent in the ministry, twenty-nine of them, were most profitable. Tom Higgins had a knack of being able to get down to where the people lived. He was most humble; and stories told of him as he rendered service to those in need or down and out, are touching.

He was a highly educated man. He graduated from Rutherford Junior College and Trinity College (Duke), where he received a B.A. Degree in 1920. From there, he entered Yale University Divinity School, where he received a B.D. Degree in 1922.

On March 10, 1923, he was married to Miss Katy James Hyatt; the daughter of Judge and Mrs. James L. Hyatt of Burnsville, N. C. This union was blessed with three children: Mrs. Katie James Kirkman of Raleigh; Mrs. Margaret Boshhamer of Gastonia, N. C. and Thomas F. Higgins, Jr. Tom died June 20, 1951.

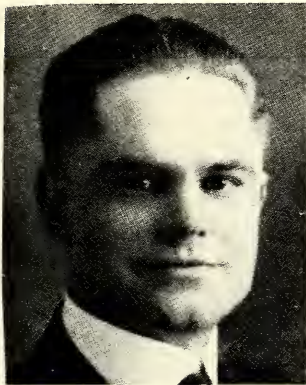
His life was short, but full of energy and graciousness. On an occasion when he preached a funeral of a devout woman of the church, who was only thirty-five, he remarked that length of life was not the important thing. To quote him, "Methuselah lived longer than any man and all the record said of him was that he begat sons and daughters and died. Not this good woman. Look at the things she did in her short life." This was somewhat the life that Tom Higgins lived. He came to Calvary in 1935 and spent four profitable years.

During Rev. Mr. Higgins' stay at Calvary, in 1938, there were articles in the press to the effect that a white housing development, sponsored by the Federal Government, was to be constructed in the area. The property under consideration was near the church; between South Tryon Street and South Church Street,

40 W. N. C. Conference 1947, pp. 189-190 — Elmer T. Clark.

41 "Memoirs" W. N. C. Conference Journal, 1952, pp. 205-206 — John H. Carper.

in the 1100 block. This prospect prompted the church to buy back the property previously sold, for the purpose of expansion. An activities building was proposed here and plans were drawn up preparatory to breaking ground. The new facility was to be known as the Elizabeth Memorial Building, in honor of the mother of Dwight L. Phillips, whose generosity made the project possible. A building fund was started and everyone was in a high state of anticipation. Then came "Pearl Harbor." The Housing development was abandoned and so was the idea of expanding Calvary in this location.



T. F. Higgins



S. M. Needham

SAMUEL WILLARD NEEDHAM

1887 —

Rev. Samuel Millard Needham was living at the time this volume went to press, in Pfafftown, N. C. Although retired, he was preaching at the Methodist Church in this little town; since, according to him, they were having a difficult time keeping a preacher. It is understandable that Brother Needham would be doing this, for he liked to preach.

He was born October 15, 1887 in Westfield (Surry County), N. C., the oldest of ten children; five boys and five girls, all of whom were living at the time of this account. He was the son of William R. Needham and Mary Alice Ashburn. His grandfather and his great-grandfather were also Methodist preachers. The latter preached until he was ninety-nine years old; walking seven miles one way and back to his church. He preached for seventy-nine years.

Rev. Mr. Needham was married to Miss Julia Stimpson of West Bend, Yadkin County, N. C., December 18, 1912. There were born to this couple, nine children, three sons and six daughters. There were also eighteen grandchildren and one great-grandchild.

He went to school in the community where he was raised and later graduated at Yadkin College. He was ordained in 1917 and retired in 1959 after forty-two years of active service in the ministry.

His chief interest were, 1. evangelism, 2. organizing new churches, 3. building of new churches for existing congregations.

He came to Calvary right after Unification, with many new set-ups in organization and stayed four years. The Woman's Missionary Society became the Woman's Society of Christian Service. Too, he had to go to the "book" for some of the changes—notably that of deeding over all property to The Methodist Church. It was a little difficult to have some autonomy taken away.

When he came and saw the small parsonage for such a large family, he was crest fallen. However, the Board rented a large house, to take care of this while he was the pastor.

One outstanding event that took place while he was at Calvary. He had a revival with Rev. Ralph Johnson, a noted evangelist, doing the preaching.

His son, George, was preaching in Albemarle at the time this document was written. Everybody loved Brother Needham.

Records of meetings of the Board of Stewards in 1939 when Rev. Needham was pastor, shows the names of some of the leaders in the church. J. Sam Hinson was Chairman. Others were A. C. Fite, H. M. Parker, E. L. Mayhew, J. L. McCrae, R. E. Jennings, I. M. Dotson, H. L. Turner, B. N. Freeman, H. R. Shuman, A. W. Parker, Geo. W. Dooley, Dwight L. Phillips, H. L. Phillips, W. G. Helms, L. A. Lineberger, J. C. King, W. C. King, M. W. Winters, W. K. Price and J. C. Smith. W. K. Price was the superintendent of the Church School.

McKINLEY GLADSTONE ERVIN

1897 —

Rev. M. G. Ervin was born November 17, 1897 in Iredell County, N. C. (parents' names not available). He came from a home where the parents were Godly people. His older brother, Rev. J. O. Ervin was a Methodist preacher as was his son Joseph L. Ervin (currently serving Spruce Pine Methodist Church, Spruce Pine, N. C.)

Brother Gladstone had a faculty of being a most friendly person. His wife accused him of not being very ambitious; since his charm and personality, plus his many talents, equipped him for much higher places in the ministry than he ever attained. However, it must be said that while at Calvary, he had four wonderful years. The church prospered spiritually under his leadership. Everybody loved him. He said that he would go wherever the Lord sent him.

He was married twice. The first to Miss Ola Alexander of Connelly Springs, N. C., November 20, 1917. After her death, he married Miss Elizabeth Williams of Durham, N. C., June 19, 1923. To the latter union were born two sons. One, already mentioned, a Methodist Preacher. The other, Judge Winfred R. Ervin of Charlotte, N. C.

Rev. Mr. Ervin is an uncle of Mr. Paul R. Ervin, who is a Lay Delegate to the General Conference of the Methodist Church in America.

His educational back-ground finds that he was graduated at Rutherford Junior College, Trinity College where he received an A.B. Degree and later, received a B.D. Degree from Duke University. He was admitted to the Western North Carolina Conference in November, 1917.

He served various charges over a period of forty-four years until retirement in 1961. He still preaches when the occasion arises.

Some significant events took place while Rev. Mr. Ervin was at Calvary. They were war years for the most part and until 1945 when the war was over, there was nothing said or done about Calvary moving to another location. However, the war years gave Calvary folks time for reflection. When peace came and building materials became more plentiful, industrial expansion began closing in around the church. As a result of this situation, many families moved out of the area and took their church letters with them. Among these were I. F. Clonts, E. L. Mayhew, M. W. Winters and A. C. Fite. These men were part of the hard core of Calvary and their leaving hurt the entire program; financial, as well as otherwise. The homes vacated by the members who moved away were either turned into boarding houses or occupied by negro families. The situation looked bad; something had to be done. An appeal to the City Mission Board was of no avail. Calvary was already an established church and was not eligible for help. Well, something was done; Calvary decided to go it alone.

At this time, Mr. Dwight L. Phillips was elected Chairman of the Board of Stewards. His initiative provided the spark that got the people to rally to the occasion. Having knowledge of the city's intention to extend West Boulevard beyond Cliffwood Place, he looked over the area and brought back his idea about a certain spot, high on a hill, that would be ideal for a church. He also said that if the church would consider that spot, he would buy it and donate it to the church as a building site. The Leaders liked the idea and some acts that made Calvary history followed.

At the Fourth Quarterly Conference held September 4, 1947, Dr. E. H. Blackard, District Superintendent presiding and Rev. M. G. Ervin as pastor, a building committee was named and elected. They were: D. L. Phillips, Chairman; W. G. Helms, Secretary; J. C. King, J. B. Stilwell, J. C. Smith, and Mrs. Geo. W. Dooley.

Here Rev. Ervin stepped out of the picture; since he was moved by the conference. However, he played a conspicuous part in Calvary's history.

JOSEPH WASHINGTON FITZGERALD

1893 — 1963

The stage had been set for Calvary to go into a new building program and there was every evidence that the conference would send another preacher; since Rev. Mr. Ervin had served his fourth year. However, the change proved to be a good thing. Dr. Edgar Nease, Sr. knew what was going on, having presided at the quarterly conference when the decision to move was made. Unquestionably, he maneuvered the plan to send the Rev. Joseph Washington Fitzgerald to carry out the job that had been started. Fitzgerald was known as the "Church Builder" of the conference and to him, this was just another job to be done.

He was born in Davidson County, December 11, 1893, the son of Charles S. and Elizabeth Meachum Fitzgerald. He was the sixth in a large family of ten children. He was graduated at Trinity College in June 1920, but had already been admitted to the Western North Conference in 1917. That same year he was married to Miss Ruth Elizabeth Klutz. They had six children—three boys and three girls. He came from a family of Methodist ministers. His grandfather on his mother's side, a brother and a son were all ministers. The son, Bernard R. Fitzgerald, was in 1964, the Pastor in Charge at the First Methodist Church in Lincolnton, N. C.

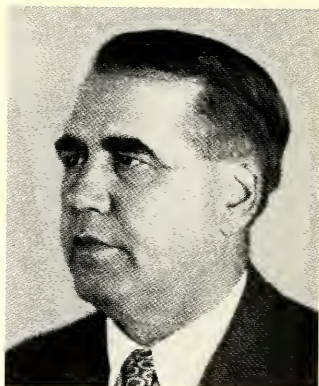
Rev. Mr. Fitzgerald said that he was called to preach while yet in high school and wanted to be a missionary. He did become a missionary and spent some time in Cuba, from 1920 through 1923. His subsequent charges were spent mostly in places where a building program was either underway or was begun. These places include Midway and Center in the Winston-Salem District; built Palm Tree Church and remodeled St. Peter's Church in the Belwood Circuit; built Centenary Church in the Statesville District and while there paid off the debt on Triplett Memorial Church; paid off a long-standing debt on the West Asheville Methodist Church (Now Trinity) and of course built Calvary. After leaving Calvary to be the Superintendent of the Asheville District, he put on a program of building churches and parsonages. He was a good preacher, too.

It is understood that he did not know what was happening at Calvary when he came and is quoted as saying that if he had known, he would have balked—this is unlikely.

He loved to fish and went to the fishing grounds with some of the men in the church, often. At any rate, he was a good builder. He had good help and Calvary would have built a new church if he had not come. The building was completed during his fourth year and he was allowed to return for the fifth year to enjoy the fruits of his labor.



M. G. Ervin



Jos. W. Fitzgerald



Laying of the Corner Stone
Fourth Calvary Church



**The Phillips Family
in front of Elizabeth Memorial Building**



**Ground Breaking for the
Fourth Calvary Church**



Sanctuary at the Dedication

PART THREE

Chapter X

The Fourth Calvary Church

At the first Quarterly Conference held January 5, 1948, Dr. Edgar H. Nease, Sr., District Superintendent presiding and Rev. Joseph W. Fitzgerald as Pastor in Charge, the following names were added to the list already named to serve on the building committee: John Cannon, T. F. O'Brien, S. W. Smith, L. R. Gilland, Jr., N. J. Frye, Jr., P. D. Moody, Jr., R. K. Jarrell, J. H. Dillon, T. L. Disher, Philip DeBerry and J. F. Alexander. Things began moving. Mr. D. L. Phillips bought the property and everything seemed to be on the way.

At a subsequent Quarterly Conference held December 12, 1948, a motion was made by Mr. James J. Shuman (Uncle Jake), and unanimously adopted, to move the church from the location on Mint Street to West Boulevard; the proposed extension of this street having been completed. Mr. Shuman died shortly thereafter and did not get to see the new church. He only saw the location; however, his good wife played a part that was notable.

On a bleak Sunday afternoon, December 31, 1950, a ground-breaking ceremony was held on the site of the new plant. A picture that follows shows Mrs. Shuman and the chairman of the Board, Mr. Phillips, removing the first shovel-full of earth from the ground. Mrs. Shuman also died shortly afterward and did not get to see the completed building.

This beautiful church building at 512 West Boulevard was the vision of Mr. Marvin Helms, Architect, wrought out and made real by the skillful workmen of the Atlantic Building Company. To them goes the gratitude of the Calvary congregation.

Here another dream was realized. Mr. Phillips had opportunity to finance and donate as a memorial to his mother, the educational facility known as the Elizabeth Memorial Building. The bronze plaque on the side of the edifice is descriptive of its purpose.

Members of the congregation came often during the construction work to see what was going on and enthusiasm ran high; anticipating the day when they would worship in the new Calvary Church.

The work was completed so as to allow the people to hold the first service on December 23, 1951. The choir under the direction of Mrs. Margaret Moore had prepared Christmas music for the occasion and a large, happy and smiling flock greeted the new day with rejoicing.

The conference of 1951 had already designated Rev. Mr. Fitzgerald for a fifth year at Calvary, and properly so. His was a courageous undertaking and a glorious victory. However, there was more to be done before he could call his work finished. There was the matter of financing the project on a permanent basis, so that other parts of the program would not suffer. Subsequently, there was a loan negotiated for \$75,000.00, which was to be paid over a period of fifteen years.

Another event which took place during Rev. Mr. Fitzgerald's stay, was the laying of the Corner Stone. This occurred on February 24, 1952. Present for the service were Bishop Costen J. Harrell who conducted the ceremony, Dr. Edgar H. Nease, Sr., Superintendent of the Charlotte District, Rev. M. G. Ervin a former pastor and Dr. James H. Phillips, a member of Calvary's Quarterly Conference, who preached the sermon. Rev. Mr. Ervin preached at the evening service.

LEE REYNOLDS SPENCER

May 22, 1912 —

Following the five years of Rev. Mr. Fitzgerald's pastorate at Calvary, the conference sent the Rev. Lee R. Spencer to the charge. The people had settled back to enjoy the new church plant; make the assignments of space best suited to classes and departments and getting oriented to the new environment.

It was during Rev. Mr. Spencer's stay at Calvary that the Methodist Men's organization was set up as prescribed. He was largely responsible for what happened. Also, during his tenure here, he was selected by the conference, along with other ministers, to go on a preaching mission to Cuba. The church heartily endorsed the idea which carried with it the necessity of the congregation paying the expenses involved.

The church continued to grow and the highest membership peak was attained during his pastorate. He reported to the 1955 conference a membership of 995.

A change occurred here in the office of Superintendent of the Church School. Mr. R. M. Glaze who had been in this position for ten years, resigned and was succeeded by Mr. T. Fulton Tadlock.

There was good preaching for the edification of the congregation and harmony reigned during these four years.

Lee R. Spencer was born May 22, 1912. He was a graduate of High Point College and Union Theological Seminary. He was married to Miss Dolores Ann Smoak of Younges Island, S. C.

Upon completion of his seminary work, he was ordained an Elder in full connection in the Western North Carolina Conference, by Bishop Claire Purcell. This occurred in 1942.

During the second World War, he served as Chaplain in the United States Air Force, 1943 through 1947. Later, he was designated as Director of Training in the Chaplain's Branch of the Charlotte U.S.A.R. School. He attained the rank of Lt. Colonel.

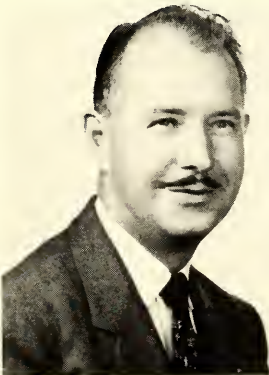
Rev. Mr. Spencer has served as Associate Secretary of the Western North Carolina Conference and also Secretary of the Board of Education.

L. R. AKERS, JR., D.D.

1907 —

Dr. L. R. Akers, Jr. followed Rev. Mr. Spencer at Calvary, having been sent by the conference in 1956. Under his ministry, the church had four spiritually profitable years.

The most outstanding event that took place during the time that Dr. Akers



L. R. Spencer



L. R. Akers, Jr.

was here, was the Dedication of the church. Things had taken place, however, that enabled the church to have this dedication service so soon after the building was completed. The original loan on the property was to have been spread over fifteen years, but this did not happen. Some fine financial manipulating on the part of the Official Board, under the leadership of Mr. Dwight L. Phillips and Dr. Akers, resulted in this loan being paid off in seven years. With the church paid for, it naturally followed that the dedication was in order.

Dr. Akers set about to enlist the Presiding Bishop for the ceremony. The date was set for June 22, 1958. Present, in addition to Bishop Nolan B. Harmon, were Dr. Walter J. Miller, District Superintendent, and former pastors, Rev. Joseph W. Fitzgerald, Rev. M. G. Ervin and Rev. Lee R. Spencer.

Some very fine evangelistic services also took place under Dr. Akers. He brought to Calvary, Dr. G. Ray Jordan, a really outstanding speaker and also Dr. Lemuel Stokes, President of Pfeiffer College, as the preachers.

Dr. Akers was born December 17, 1907 in Nevada, Ohio. As a young man, he was destined to be a Methodist preacher; since he was the fifth of a line of ministers. The only break from Methodism is noted in the fact that his maternal grandfather was an Episcopalian Rector.

His educational back-ground is impressive: He graduated at Asbury College, and Asbury Seminary. Later, he received A.B. and B.D. Degrees from Duke Divinity School. Honorary D.D. Degree was conferred upon him by his Alma Mater, Asbury College.

On June 7, 1933, he was married to Miss Ellen Baker of Tifton, Ga. To this union was born one daughter, who later was married to a Methodist Preacher.

Dr. Akers was of the scholarly type and his sermons evidenced a great deal of preparation. He came to Calvary in 1956. He was admitted to the Western North Carolina Conference in 1934.

"Bob", as he was affectionately referred to, was one of those persons who could get along with anyone he met. He was shy to a fault, but had a fine sense of humor. He said that he never doubted his call to the ministry, but many times doubted his qualifications. There was never any doubt in the minds of the folks at Calvary.

JOHN R. HAMILTON 1915 —

Following the pastorate of Dr. Akers, the conference of 1960, sent Rev. John R. Hamilton to Calvary. Again, the church was blessed with having another fine minister. It seemed that the caliber of the men sent here, indicated that Calvary was a charge to be desired and given recognition by the powers that be.

This was a talented family. All of them, except Susan, could play the piano. All of them could sing; and the choir had two fine voices in Mrs. Hamilton and Anne.

Rev. Mr. Hamilton conducted most of the revival services held during his pastorate, however, he did bring to Calvary, two very fine evangelistic preachers. One in the person of Rev. Cecil L. Heckard and also Dr. G. Ernest Thomas of Birmingham, Michigan.

Rev. John Hamilton came from a family of Methodist preachers. His father ahead of him was a Methodist preacher. One brother, D. Austin Hamilton is a member of the Western North Carolina Conference. Another brother is President of Kentucky Wesleyan College, Owensboro, Kentucky.

John was born in Norwood, N. C., January 3, 1915, the son of Rev. and Mrs. A. M. Hamilton. In 1936 he graduated from Catawba College and in 1939 was a B.D. graduate of Duke Divinity School. He was ordained an Elder in 1943.

He was married August 21, 1938, to Miss Naomi Barber of Salisbury, N. C. and to this union were born three children: John, Jr., Anne and Susan.

While Rev. Mr. Hamilton was at Calvary, he and the church were honored when he was chosen to accompany other Methodist ministers on a preaching mission to England. The church bore the expense of the trip. After his return, he gave a detailed report of the happenings while there; as well as a description of the places he saw.

He made an outstanding record in serving in various capacities in the conference. He was a member of the Board of Evangelism of the W. N. C. Conference for eight years and for three years served as chairman. He is a member of the National Council of Evangelism of the Methodist Church. He is a Mason and a Shriner. He also has another distinction. He is a "Kentucky Colonel".

When he left Calvary he was sent to the Central Methodist Church in Canton, N. C.



John R. Hamilton

l. to r., back row: Henry Forrest, Mrs. Mary O'Brien, Mrs. Floretta McCree, Ferry McIlwain. Front row: Mrs. Mildred Warren, Rev. Mr. Hamilton, Mrs. Carolyn Little.



C. JEROME HUNEYCUTT

1917 —

The preacher of the Centennial Year is the Rev. C. Jerome Huneycutt who was sent to Calvary by the annual conference of 1964.

When he arrived and found out that a history was being written, he took hold of things enthusiastically and helped with his talents and experience in such writings, to give a boost to what was being done. He offered to help edit the volume and reconstruct certain portions to facilitate documentation. This he did, and a good job, too.

The Huneycutts came here from Winston-Salem, after four years at the Central Terrace Methodist Church. He had earlier served the Wesley Heights Methodist Church, here, and was well acquainted with Charlotte.

He introduced some innovations shortly after coming. Probably the most talked-about, was the interpolation of singing during the sermon. He is possessed of a fine baritone voice and enjoys singing.

The section in this volume titled "Events of the Centennial Year" outlines the program which he devised for the celebration.

He brought along Mrs. Huneycutt and three daughters when he came to Calvary and has added another little daughter, since their arrival. He has a son, Jerry, who is a senior at Duke University and who plays on the Duke football team.

He, likewise, was a football player while in college and has done some coaching of teams while teaching at Morehead City High School.

Rev. Mr. Huneycutt is a son of the late Rev. Rufus F. Huneycutt, who was a member of the W. N. C. Conference for thirty-five years, and a brother of Rev. W. J. Huneycutt who was pastor of Hawthorne Lane Methodist Church, here in Charlotte, during the year 1955 through 1960.

His activities, both as a minister and in civic affairs, have been varied and many. As a Methodist preacher, he has served on many important committees and boards within the Districts where he has served and also in the North Carolina and western North Carolina Conferences. He has done extensive writing and was a Chaplain in the United States Army during the years 1944-1946. While serving in Europe and the Pacific he was awarded six campaign ribbons.

He has done some teaching in the Morehead City Schools and while in the army of occupation in Japan, acted as teacher and Liaison Officer to students in Yokohama College, Yokohama Institute of Technology and Kanto Gokuin College.

He was born in Mills River, N. C., January 11, 1917, the son of Rev. Rufus Franklin and Nora Janie Huneycutt. He received the B.S. Degree at Appalachian State College in 1940; B.D. Degree at Duke Divinity School in 1950; at Yale University, he entered the Institute for Far Eastern Studies in 1950 and completed the course in 1951. In the same year he was awarded the M.Ed. Degree from the Graduate School of Arts and Sciences of Duke University. He was married to Alice Alberta Piner, August 18, 1942 and to this union there were born six children; two sons, Charles Jerome, Jr. and Luther Franklin (deceased) and four daughters, Mabel Jane, Dorothy Sue, Alice Ruth and Mary Michelle.

He was recommended by the Linwood Quarterly Conference for local license in 1936; licensed as Local Preacher by Winston-Salem District of the Methodist Episcopal Church, South in 1937; an Accepted Supply in the North Carolina Conference in 1942; on Trial in the North Carolina Conference in 1943; Full Connection in the North Carolina Conference in 1947.

Rev. Mr. Huneycutt was instrumental in organizing the "Mission Emphasis Week" at Duke Divinity School, and the Gastonia District Mission Society (the latter set the pattern for other districts in W. N. C. Conference and the South-eastern Jurisdiction).

New Blood

It was expected, of course, that coming into this beautiful fourth Calvary Church, that there would be new members attracted to it. There had been and still are (1965) new housing developments off West Boulevard and the potential for growth in membership was extensive. Some of the people already in the church, lived in the area and these helped to enlist others. It is notable that many of these people, especially young married couples, furnished the finest kind of leadership. Calvary is indeed proud of its young people. At no time in the history of the church has there been such a wealth of leadership material available as during this period. Recognition of some of these individuals and families seems in order at this point:

The Thomas G. Autry family
The Walter B. Bailes family
The Marvin E. Baker family
The A. B. Belk family
The A. D. Bumgardner family
Mrs. Shirley Butler
The A. A. Cobb family
The Wm. M. Cromertie family
The Henry E. Crump family
The R. W. Daffinee family
Paul M. Davis & wife
Mr. & Mrs. Sam Dutton
The D. L. Evans family
The Henry L. Forest family
The John H. Fowler family
The Conrad Furr family
The H. Cleo Harris family
The James A. Mayfield family
The George A. House family
The Grover L. Howard family
The James L. Humphrey family
The Jack R. James family
The Warren G. Jefferies family
Mrs. J. E. Magee
The Henry L. McCannon family
The Billy A. McConnell family
Mr. & Mrs. James W. Miller
The Frank W. Moore family
The Thomas B. Moore family
The George M. Morrell family
The Samuel C. Morris family
The Keith Nicholson family
The George M. Parker family

The John T. Pectus family
The Tom P. Phillips family
The family of Mrs. Buford Plyler
The Charles L. Powell family
Mr. & Mrs. Keith B. Price
Mr. & Mrs. Thomas H. Randall
The family of Mrs. W. M. Richardson
The Joseph Sachazeski family
The Paul Schlagowski family
Mr. & Mrs. Lawrence Setzer
The Fred G. Severs family
Mrs. Kathleen Shaw & family
The W. Harding Shinn family
The James R. Johnson family
Miss Ruth L. Keith
The Fred C. Krueger family
The Gene H. Lail family
The Ellison Landers family
The Willis D. Linder family
Mr. and Mrs. C. G. Little, Jr.
Mrs. Cathrine Lloyd and family
Mrs. R. D. Short and family
The Billy Dale Short family
Mr. & Mrs. Doyle E. Short
Mr. & Mrs. Raymond D. Short
The David E. Smathers family
Mrs. Robert T. Smith
Mr. & Mrs. Robert A. Snavely
The John Wesley Tanzy family
The L. H. Todd, Jr. family
The C. G. Vincent family
The Charles H. Wally family
The A. G. Winkler family

It must be noted that many of the above families have young women and young men, recently married, who were daughters and sons of older Calvary members. Along with the above, many of whom became teachers and officers in the church school, were those of the young people from the church on Mint Street. They too, having added some years, grew into places of leadership. Calvary Church will remain in good hands as long as this kind of leadership is around.

Events Of The Centennial Year

During the Centennial Year, a number of events dealing with Wesley's Doctrine of the Methodist Church, were held. These events designated A PREACHING MISSION, in six phases is herewith outlined:

1. During January and February, the Pastor, Rev. Mr. Huneycutt, preached a series of messages on "OUR RELIGIOUS HERITAGE", in which he presented the HISTORY OF METHODISM and the distinctive Methodist Doctrines.

2. March gave emphasis to the PREACHING MINISTRY. During this time, several outstanding personalities spoke. On March 14, the Rev. Seavy Carroll, one of our own missionaries, was with us and spoke of the work in Southern Rhodesia and showed slides of pictures he had taken. This was a most enlightening study of our work in this mission field. On March 18, Bishop Earl B. Hunt of the Western North Carolina Conference, preached at the morning worship service. Beginning on March 27 and lasting through March 30, the Rev. Ed Beck, head of the Department of Evangelists of the Methodist Church, held a series of evangelistic services.

Rev. Mr. Beck's background shows that he was chosen as the outstanding student preacher at Candler Theological Seminary, Emory University, during the years 1960 and 1961. He was an outstanding basketball player during his junior and senior years at the University of Kentucky. He captained the team in 1958 when Kentucky won the National Championship. Annually, he conducts services during Holy Week at Daytona Beach, Florida, inviting to these services, athletes and entertainment personalities.

3. On Sunday, April 4, Mr. Charles J. Henderson, a local lawyer and District Lay Leader, spoke on the subject: "Methodism in Mecklenburg County." On March 2, during the morning service, another of our missionaries, the Rev. Lonnis R. Turnipseed, occupied the pulpit, speaking of his work in Hong Kong. His address was followed by a question and answer session. He also showed slides of the Hong Kong mission. The Rev. A. Glenn Lackey, Superintendent of the Charlotte District, preached at the evening service.

Again on May 9, the Family-Life Committee sponsored a most delightful evening of fellowship.

4. During the early Fall, a display of missionary and Methodist relics were shown in the dining room of the church.

5. During the week beginning September 12 through 19, the pulpit was filled, at the evening hour, by former pastors and certain other outstanding preachers. Following is the schedule of their appearances and their subjects:

Sunday, September 12: Robert M. Smith, Conference Lay Leader, Mt. Airy,

N. C. Subject: "Laymen's Continuing Role in the Methodist Church".

Monday, September 13: Rev. M. G. Ervin, a former pastor. Subject: "Forgetting Our Heritage".

Tuesday, September 14: Dr. L. R. Akers, Jr., a former pastor. Subject: "Don't Park Here".

Wednesday, September 15: Bishop Cyrus B. Dawsey, Columbia, S. C. Subject: "The Shadow of a Man".

Thursday, September 16: Bishop Cyrus B. Dawsey. Subject: "The Master's Touch".

Friday, September 17: Bishop Herbert Spaugh, Sr. Subject: "Relationship of Methodism and Moravianism".

September 18: Rev. Lonnie Turnipseed, one of our own missionaries, was scheduled to speak, but a last-minute call from his superiors, cancelled his appearance, because of urgent meeting in Lima, Peru.

September 19: Dr. James H. Phillips, a member of our Quarterly Conference and Director of Undergraduate Studies in Religion, Duke University. Subject: "I Love the Church Because —".

6. In November, a drama-pageant, written by our own pastor, Rev. C. Jerome Huneycutt, was presented. This pageant depicted the high-lights of a century of service by Calvary Methodist Church. The music score was composed by the church organist, Mr. Ralph Blakely.

Chapter XI

Organization in 1965

CHURCH STAFF

Pastor	C. Jerome Huneycutt
Director of Christian Education	Mrs. H. Herb Allred
Church Secretary	Mrs. C. G. Little
Custodian	Ferry McIlwain
Choir Director	Henry L. Forrest, Jr.
Church Organist	E. Ralph Blakely, Jr.
Church Treasurer	Mrs. Mildred M. Warren
Missionaries to Hong Kong	Lonnie and Olive Turnipseed
Missionaries to Rhodesia	Seavy and Virginia Carroll
Maid	Floretta McCree

CHURCH OFFICERS

Church Lay Leader	Richard K. Jarrell
Chairman of the Board	T. L. Disher, Sr.
President, Woman's Society	Mrs. J. W. Brotherton
President, Methodist Men	Cecil King
Church School Superintendent	Fred G. Severs
Chairman, Commission on Education	T. Fulton Tadlock
Chairman, Commission on Stewardship and Finance	Tom P. Phillips
Chairman, Commission on Membership & Evangelism	Paul Schlagowsky
Chairman, Commission on Christian Social Concerns	Mrs. Phillip DeBerry
Chairman, Commission on Worship	Mrs. W. Grady Helms Mrs. Dwight L. Phillips
Chairman, Commission on Missions	D. L. Evans and Mrs. J. Clyde Smith
President, Methodist Youth Fellowship	Miss Jane Huneycutt
District Steward	J. Clyde Smith
Reserve District Steward	Pierce R. Conrad
Chief Usher	J. C. King
Communion Stewards	Mr. and Mrs. W. C. Proctor
City Missionary Society Representative	Dwight L. Phillips
Recording Steward	George M. Parker
Secretary of Stewardship	W. Harding Shinn
Director of Music	Henry L. Forrest, Jr.
Director of Golden Cross	Mrs. J. Sam Hinson
Chairman, Long Range Planning Committee	Tom P. Phillips
Membership Secretary	Mrs. C. G. Little
Institutional Representative for Scouts	Henry E. Crump
W. N. C. Conference Brotherhood Representative	W. K. Hudspeth
Director of Camping	Richard K. Jarrell

TRUSTEES

1966

J. Sam Hinson
Grover L. Howard

1967

W. Grady Helms
J. C. King

1968

James L. Marshall
Mrs. J. Clyde Smith

ELECTIVE STEWARDS

1966

Pierce R. Conrad
Phillip DeBerry
George W. Dooley
Fred C. Krueger, Jr.
W. L. Langston, Jr.
Tom P. Phillips
Charles L. Powell
W. Harding Shinn
J. Clyde Smith
John W. Tanzy
Mrs. C. G. Vincent

1967

W. A. Aderholdt, Jr.
T. L. Disher, Sr.
John F. Gamble
Richard K. Jarrell
C. G. Little, Jr.
Samuel C. Morris
Keith Nicholson
Mrs. George M. Parker
W. Lawrence Setzer
Mrs. W. Harding Shinn
Harold C. Ware

1968

Thomas G. Autry
John T. Black
Miss Mary Grace Covington
Henry E. Crump
Paul M. Davis
L. R. Gilland, Jr.
Cecil King
Fred J. Moody
Mrs. Samuel C. Morris
Paul Schlagowsky
C. Ray Smith

1969

L. T. Barnhardt
Eugene A. Birke
Samuel J. Dutton
John H. Fowler, Jr.
Craig B. Gadd
James A. Hollifield
W. K. Hudspeth
James R. Johnson, Jr.
Willis D. Linder
David E. Samthers
Larry W. Smith

HONORARY STEWARDS

Miss Lottie L. Bixby

J. E. Oliver

H. C. Forbis

Baxter N. Freeman

V. L. Owens

Lay Member to Annual Conference George W. Dooley

Reserve Lay Member to Annual Conference Richard K. Jarrell

DISTRICT CONFERENCE

Delegates

Pierce R. Conrad
Mrs. Phillip DeBerry
George W. Dooley
Mrs. George W. Dooley

Reserves

J. Sam Hinson
Richard K. Jarrell
W. Harding Shinn
Mrs. T. Fulton Tadlock

THE CHURCH SCHOOL

(Other Church School Superintendents)

Supt., Adult Division James L. Marshall

Supt., Youth Division George M. Parker

Supt., Elementary Division Mrs. Henry L. Forrest, Jr.

Supt., Nursery-Kindergarten Division Mrs. W. A. Aderholdt, Jr.

Supt., Membership Cultivation Keith Nicholson

Secretary-Treasurer Mrs. W. K. Price

COMMITTEES

PROPERTY:	L. T. Barnhardt, Chairman Pierce R. Conrad, H. B. Mulligan, Lawrence E. Saxon and Henry T. McCannon.
PASTORAL RELATIONS:	T. Frank O'Brien, Chairman George W. Dooley, J. Sam Hinson and Dwight L. Phillips.
NOMINATIONS:	The Pastor, Chairman Richard W. Daffinee, T. L. Disher, Sr., J. C. King, Mrs. C. G. Little, Jr., Keith Nicholson, Mrs. Kathleen Shaw, W. Harding Shinn and T. Fulton Tadlock.
PARSONAGE:	Phillip DeBerry, Chairman L. T. Barnhardt, Pierce R. Conrad, Mrs. J. H. Dillon, Mrs. Harold B. Keeter and Tom P. Phillips.
CHRISTIAN VOCATIONS:	H. Herb Allred, Chairman W. A. Aderholdt, Jr., Mrs. Phillip DeBerry, Henry L. Forrest, Jr., Richard K. Jarrell, Mrs. Thomas B. Moore and Mrs. George M. Parker.
RECORDS AND HISTORY:	George W. Dooley, Chairman Mrs. Bessie Blackburn, T. Frank O'Brien, and Mr. and Mrs. W. K. Price.
POLICY:	The Pastor, Chairman Richard K. Jarrell, W. K. Price, T. Fulton Tadlock, D. L. Evans, T. F. O'Brien, Tom P. Phillips, J. Clyde Smith, and T. L. Disher, Sr.
AUDIT:	W. Grady Helms, Chairman W. K. Price.
HOSPITALS & HOMES:	Mrs. J. Sam Hinson.

CALVARY METHODIST CHURCH

Commission on Stewardship and Finance

APPROVED BUDGET — 1965-1966 *

A. LOCAL SALARIES

1. Pastor	\$7,800.00	
2. Secretary	3,380.00	
3. Organist	1,200.00	
4. Treasurer	1,320.00	
5. Custodian	3,380.00	
6. Maid	624.00	
7. D. C. E.	2,400.00	
8. F. I. C. A.	735.00	\$20,839.00

B. MISSIONARIES

1. The Carrolls	\$4,000.00	
2. The Turnipseeds	<u>4,000.00</u>	<u>\$ 8,000.00</u>

C. W. N. C. CONFERENCE APPORTIONMENTS

1. World Service & Conference Benevolences	\$3,326.00	
2. District Superintendent's Fund	516.00	
3. Episcopal Fund	215.00	
4. Conference Claimant's Fund	1,970.00	
5. Minimum Salary Fund	526.00	
6. College Fund	2,328.00	
7. Home for the Aged	587.00	
8. Children's Home	1,258.00	
9. Student Day	26.00	
10. Race Relations	38.00	
11. Golden Cross	126.00	
12. Rally Day	56.00	
13. Commitment Day	<u>28.00</u>	<u>\$11,000.00</u>

D. CHARLOTTE DISTRICT APPORTIONMENTS

1. District Fund	\$ 262.00	
2. Evangelism Fund	30.00	
3. Hospital Chaplain's Fund	275.00	
4. District Mission Society (\$1 per member)	846.00	
5. District Camp Fund	<u>246.00</u>	<u>\$ 1,659.00</u>

E. LOCAL AND CURRENT EXPENSES

1. Debt Retirement	\$2,200.00	
2. Utilities, telephone, power, fuel	2,900.00	
3. Insurance	520.00	
4. Bulletins and Printing	1,000.00	
5. Secretarial Supplies and Postage	600.00	
6. Building Maintenance	3,500.00	
7. Treasurer's Supplies	200.00	
8. Music Ministry	150.00	
9. Supply Pastors	200.00	
10. Flowers	175.00	
11. Scouting Program	600.00	
12. Records and History	700.00	
13. Christian Social Concerns	50.00	
14. Membership and Evangelism	200.00	
15. Family Life	50.00	
16. Welcome Newcomer and Advertising	200.00	
17. Stewardship and Finance	100.00	
18. Nursery Helpers	208.00	
19. Office Equipment and Maintenance	300.00	
20. Centennial Promotion	200.00	
21. Commission on Missions	<u>75.00</u>	<u>\$14,128.00</u>

SUB-TOTAL BUDGET.....\$55,626.00

Amt. due Missionaries from '64-'65 Budget 1,000.00 1,000.00

TOTAL BUDGET.....\$56,626.00

* This does not include the Church School budget which is more than \$5,000.



Church School General Officers 1964

L. to R., Standing: Marvin Baker, George Parker, W. K. Price, Keith Nicholson, Fulton Tadlock, James Marshall. Seated: Mrs. Henry Forrest, Mrs. Elizabeth Price, Mrs. Dorothy Richardson, Richard Daffinee.



Nursery

THE CHURCH SCHOOL

General Officers

Church School Superintendent	Fred G. Severs
Assistant Church School Superintendent	Keith Nicholson
Church School Secretary and Treasurer	Mrs. W. K. Price
Assistant Secretary	Mrs. T. Frank O'Brien
Chairman, Commission on Education	T. Fulton Tadlock
Vice Chairman, Commission on Education	Keith Nicholson
Secretary, Commission on Education	George M. Parker

Pre-School Division

Superintendent	Mrs. W. A. Aderholdt, Jr.
Infant Nursery and Nursery Home Counseling Teacher	

Mrs. C. Jerome Huneycutt

Nursery No. III	Mrs. Essie Lumsden, Teacher
Scott Beckham	Kelly Ann Linder
Colin Barry Denney	Virginia Lee Morrell
Tim Langston	David Smathers

Nursery No. II	Mrs. Keith Nicholson, Teacher
	Mrs. Robert T. Smith, Teacher

Angie Baucom	James F. Morrell
Debbie Black	Keith B. Price, Jr.
Dianna Lynn Cooper	Lisa Ann Rowe
Tina M. Cullingford	David R. Schlagowsky
Gene T. Lail	Rhonda Marie Smith
Tally Bryant Lane	

Nursery No. I	Mrs. W. A. Aderholdt, Jr., Teacher
	Mrs. Craig B. Gadd, Teacher

William S. Bailes	Terry Nicholson
Freddie R. Ballard	Melony Ann Price
Janice Craft	Kevin Randall
Angela Jill Gadd	Leigh Ann Rayfield
Monda Gay Lail	Robert Scott Saxon
Hugh Brian Malcolm	Mark Warren
Steven C. Moore	

Kindergarten	Miss Terry Frye, Teacher
Mrs. L. R. Gilland, Jr., Teacher and Superintendent	

Miss Carol Haywood, Teacher	Mrs. James A. Hollifield, Teacher
	Mrs. T. Frank O'Brien, Pianist

Mark Ballenger	
Sidney Kim Berry	Melanie Hollifield
Dianne Black	Mike Johnson
Johnny Black	Connie Mooneyham
David Bumgardner	Michael E. Morrell
Eva Cole	Laurie Nicholson
Jeffrey L. Crump	Wanda Nicholson
Harold Cullingford, Jr.	Randy Pressley
Joey Current	Danny Richardson
Ricky Daffinee	Bobby Joseph Redwine
Steven P. Damien	Ashley W. Shinn
Teresa DeBerry	Darlene Smith
Derek M. Edwards	Karen Dale Taylor
Marty Evans	Kathy Gail Taylor
Anthony Glenn Gadd	Robert Grayson Taylor
Tammy Haywood	David Warren



Kindergarten



Primary Department

Elementary Division

Superintendent	Mrs. Henry L. Forrest, Jr.
Pianist for Elementary I-III	Mrs. W. Grady Helms
Elementary I (first grade)	Miss Sandra Harris, Teacher Mrs. Tom P. Phillips, Teacher
Walter B. Bailes, Jr.	Jeannette Malcolm
R. Wayne Ballenger	Jeffrey Reid Redwine
Rodney Berry	Marissa Robertson
Sharyn Hollifield	Larry Schlagowsky
Jay Langston	Teresa Smathers
Karen R. Linder	Linda Gay Warren
Elementary II (second grade)	Mrs. Willis D. Linder, Teacher Mrs. C. G. Vincent, Teacher
Jane Armstrong	Robert W. Johnson
Angie K. Ballard	Sherri Lynn Lane
Tommy W. Black	Cynthia McCannon
Carol Ann Cobb	Rebecca Metcalf
Herbert Craft, Jr.	Eva M. Morris
Debbie Cullingford	Donna Faye Smith
J. Scott Dillon	Ronald Dale Tadlock
Jan Forrest	Jimmy Tucker
Gregory Howard	Steve Weaver
Elementary III (third grade)	Mrs. Fred G. Severs, Teacher Miss Vicki Tadlock, Teacher
Carol Autry	Renee James
M. Jane Bailes	Mike McConnell
Gwendolyn Butler	Andy Phillips
Charles L. Cromartie	Becky Pinion
Robin Cuthbertson	Julia E. Rowe
Deborah Fowler	Mark Shinn
Ricky Fowler	Pamela Smathers
Michael Furr	Robert C. Smith
Cheryl Ann Gamble	Robin Elaine Todd
Scott Goble	Johnny Watson
Randy Hollifield	
Elementary IV (fourth grade)	Mr. C. Ray Smith, Teacher Mrs. T. Fulton Tadlock, Teacher
Albert B. Belk	Robert Malcolm
Frankie Current	Helen E. Messick
Carlton G. Daffinee	Ellen H. Metcalf
Ellen Forrest	Tony Robertson
David Hege	Roy Rowe
Annette Lane	Chris M. Rowe
John W. Lloyd	Dorothy Weaver
John Lutz	Robin Worley
David Magee	
Elementary V-VI Counselor	Marvin E. Baker

Elementary V (fifth grade)	Mrs. Phillip DeBerry, Teacher
	Mr. Craig B. Gadd, Teacher
Cynthia Autry	Jay Horne
Melanie Black	Gaylynn King
Cathy Cobb	Van M. Lane
Reggie D. Cole	Janet McConnell
Eugene Crump	Shirle Moore
David DeBerry	Mike Sachazeski
Cynthia Denney	Timothy Severs
Joan Edgerton	Warren Shinn
David Gadd	Robert Tanzy
Donna Lynn Gamble	Michael S. Tucker
Jane Geer	

Elementary VI (sixth grade)	Mr. L. R. Gilland, Jr., Teacher
Kathyrn Armstrong	Jimmy Jeffries
Margie L. Ballard	David Lemond
Kent Brotherton	Kathy Lloyd
Mike Evans	Kam Messick
Patrick Furr	Franklin Mills
Carl Gadd	Sandra Parker
Debbie Goble	Leslie Saxon
Brenda Hartsell	Donald Smith
Dale Hege	John Vincent
Kathy Hoover	Joan Warren
Janet L. Horne	Ted Wolfe
Kevin House	

As of June, 1965, the morning 6th-11th graders become the night 7th-12th graders. Also as of June, 1965, the graduating 12th graders went into the Older Youth-College Class (both morning and evening) and there was not a 12th grade class.



Junior Department

Youth Division

Superintendent	George M. Parker
Junior High Department Superintendent	R. W. Daffinee
7th Grade	Cecil King, Teacher
Steve Autry	Marty Mulligan
Martha Cunningham	Becky Ann Nicholson
Sheryle Daffinee	Gordon Rowe
Martha Edgerton	Randy Smith
David Edwards	William Spurrier
Don Evans	Donna Tadlock
Mike Humphrey	Donald Tadlock
Debbie James	Ora Tanzy
David Jeffries	Gary Taylor
Walter Lane	Linda Taylor
Barbara Malcolm	Danny Weaver
Brenda McCannon	Cissy Worley
8th Grade	A. D. Bumgardner, Teacher
Joy Bumgardner	Thomas Bruce Little, Jr.
Ashley Frye	Steve Phillips
Joyce Gibbs	Paul Schlagowsky
Patricia Hoover	Jimmy Shaw
Ruth Huneycutt	Eugene Tadlock
Nancy Jeffries	Ronnie Ware
9th Grade	R. W. Daffinee, Teacher
Mike Armstrong	Eddie Lutz
Joe Barbee	Pat Miller
Pam Belk	George Morrell
Patty Breen	Stanton Morris
Ernest Creech	Eddie Pettus
Johnny Cunningham	Art Rayfield
Kristie Daffinee	Celia Renwick
Tim Gilland	Mike Robinson
Shirley Grogan	Johnny Severs
Ruth Ellen Lloyd	
Evening M. Y. F. Counselor	R. W. Daffinee



Junior Hi Department

Senior High Department Superintendent C. G. Little, Jr.

10th Grade C. G. Little, Jr., Teacher

Betty Ann Aderholdt	Shelton Johnson
Greta Breen	Billy Magee
Phillip DeBerry, Jr.	Bobby O'Brien
Jimmy Gadd	Tommy Richardson
Cynthia House	Judy Spurrier
Ricky Humphrey	Carol Vincent
Dottie Sue Huneycutt	

11th Grade Keith Nicholson, Teacher

Hank Carson	Jimmy Irvin
Patsy Davis	Minnie Lloyd
Glenn Fowler	Verna Ruth Morris
Terry Frye	Janet Sachazeski
Helen Furr	Janice Smith
Gail Gibbs	Margaret Smith
Carol Haywood	Sherri Tadlock
Jane Huneycutt	Danny Todd

12th Grade Phillip DeBerry, Sr., Teacher

Explanation has already been given concerning 12th grade class.

Evening M. Y. F. Counselors Mr. and Mrs. C. G. Little, Jr.



Senior Hi Department

Older Youth-College Bill Cobb, Teacher
W. Harding Shinn, Teacher

Nancye Baker
Sharon Baker
Wayne Baucom
Dianne Boone
Linda Bumgardner
Bobby Burns
Freddie Cromartie
Libby Cromartie
Jeff Frye
Ben Gadd
Rebecca Ann Gadd
Sandra Grier
Pamela Hinson
Tommy Hoover
Jerry Huneycutt
Jane Jarrell
Wally Killough
David T. Klug

Bud Little
William Lloyd
Willie Lloyd
Sandra Magee
Binnie Mulligan
Bud Phillips
Chip Phillips
Skippy Polhammer
Danny Smith
Doug Smith
Barry Spurrier
Wayne Spurrier
Vicki Tadlock
Carol Taylor
Carol Wally
Mike Wingate
Butch Winkler
Barry Worley

ADULT DIVISION

Superintendent James L. Marshall

DEPENDABLE CLASS

Mrs. George W. Dooley — Teacher

Merele M. (Mrs. J. F.) Alexander
Mary B. (Mrs. J. E.) Bass
Loraine B. (Mrs. F. O.) Beatty
Mable B. Brigman (Mrs.)
Doris W. (Mrs. J. H.) Dillon
Margaret R. (Mrs. T. L., Sr.) Disher
Mrs. George D. Dooley
Isabelle H. Grier (Mrs. J. M.)
Mildred B. (Mrs. W. Grady) Helms
Clara (Mrs. W. K.) Hudspeth
Bernie M. (Mrs. Harold) Keeter
Edythe A. Ledwell (Miss)

Mary (Mrs. J. L.) Marshall
Mary R. (Mrs. J. O.) Mock
Loraine (Mrs. F. W.) Moore
Ruth D. (Mrs. H. L.) Phillips
Virginia (Mrs. C. L.) Powell
Elizabeth L. (Mrs. W. K., Sr.) Price
Kathleen G. (Mrs. W. C.) Proctor
Emma B. (Mrs. J. C.) Smith
Bill (Mrs. S. W., Jr.) Smith
Elvaree (Mrs. E. L.) Spurrier
Katherine M. Ward (Mrs.)
Mildred M. Warren (Mrs.)



Dependable Bible Class

J. SAM HINSON CLASS

Sam Hinson, Teacher

J. J. Armstrong	Miss Ruth Keith
W. B. Bailes (Buck)	Theron King
Mrs. W. B. Bailes (Dianne)	Mrs. Theron King (Diamond)
Mrs. M. E. Baker (Edna)	Mrs. J. C. King (Margaret)
James Barbee	Walter Lane
L. T. Barnhardt	Mrs. Walter Lane (Irene)
Mrs. L. T. Barnhardt (Elizabeth)	Willis D. Linder
A. B. Belk	Ed Lutz
Mrs. A. B. Belk (Violet)	Henry McCannon
Everett Boone	Mrs. Henry McCannon (Mary)
Mrs. Everett Boone (Ruby)	Mrs. Mary McGirt
J. W. Brotherton	Mrs. J. E. Magee, Jr. (Bernice)
Mrs. Jennie Bush	Frank Messick
Jesse Carson	Mrs. Frank Messick (Lola)
Mrs. Jesse Carson (Ethel)	Mrs. Helene Metcalf
James Robert Collins	Mrs. J. W. Miller (Maude)
Mrs. James Robert Collins (Evelyn)	Fred J. Moody
Herbert J. Craft	Mrs. P. D. Moody, Jr. (LaRue)
Mrs. Herbert J. Craft (Lib)	George M. Morrell, Sr.
Mrs. W. M. Cromartie (Ruth)	Mrs. George M. Morrell, Sr. (Juanita)
Henry E. Crump	H. B. Mulligan
Mrs. Henry E. Crump (Hazel)	Mrs. H. B. Mulligan (Sarah)
J. K. Cunningham	Sam C. Morris
Mrs. J. K. Cunningham (Hilda)	Mrs. Sam C. Morris (Travis)
Mrs. R. W. Daffinee (Beverly)	Lester P. Phillips
Mrs. R. J. Damien (Maxwell)	Carl Pinion
Paul M. Davis	W. C. Proctor
Mrs. Paul M. Davis (Irene)	Thomas Randall
Mrs. C. B. Denney (Gwen)	Mrs. Thomas Randall (Dot)
S. J. Dutton	Mrs. J. A. Rayfield (Mavis)
Mrs. S. J. Dutton (Virginia)	Mrs. Jane Robertson
Mrs. Bobbie Nell Earnhardt	Joe Sachazeski
John L. Edgerton	Mrs. Joe Sachazeski (Polly)
Mrs. John L. Edgerton (Billie)	Paul Schlagowsky
C. A. Edwards	Mrs. Paul Schlagowsky (Stella)
Mrs. C. A. Edwards (Marie)	W. Lawrence Setzer
D. L. Evans	Mrs. W. Lawrence Setzer (Ruth)
Mrs. D. L. Evans (Mickey)	Mrs. Kathleen Shaw
Earl Fesperman	Mrs. C. A. Shive
Mrs. N. J. Frye, Jr. (Mae)	Alex Snavely
Harold Fuller	Mrs. Alex Snavely (Peggy)
Conrad Furr	J. B. Spurrier, Sr.
Mrs. Conrad Furr (Faye)	Mrs. J. B. Spurrier, Sr. (Elizabeth)
Jerry Furr	E. Leighton Spurrier
Mrs. Leo Geer (Helen)	Mrs. Grace Starnes
Lake W. Godfrey	John W. Tanzy
Mrs. Lake W. Godfrey (Ruby)	Mrs. John W. Tanzy (Sarah)
Cleo Harris	Lloyd Todd
Mrs. Cleo Harris (Thelma)	Mrs. Lloyd Todd (Laura)
John M. Hege	Mrs. C. H. Wally (Margaret)
Mrs. John M. Hege (Helen)	Harold C. Ware
Mrs. J. Sam Hinson (Ruby)	Mrs. Harold C. Ware (Dot)
James A. Hollifield	John Watson
Tom Hoover	Mrs. John Watson (Judy)
Mrs. Tom Hoover (Mary)	Mrs. Jane Wingate
Miss Eloise Hudson	A. G. Winkler
Eugene Hunter	Mrs. A. G. Winkler (Edna)
Mrs. Eugene Hunter (Norma)	Theo Wolfe
J. Warren Jeffries	Mrs. Theo Wolfe (Frances)
Mrs. J. Warren Jeffries (Marguerite)	Miss Jean Woodside
Robert Justice	Jack R. Worley
Mrs. Robert Justice (Martha)	Mrs. Jack R. Worley
Harold Keeter	



Hinson Bible Class



J. C. Smith Bible Class

J. CLYDE SMITH CLASS

J. Clyde Smith, Teacher

Ted Alexander	Mrs. James R. Johnson, Jr. (Joyce)
Ronald W. Ballenger	Gene Lail
Mrs. Ronald W. Ballenger (Becky)	Mrs. Gene Lail (Gaynell)
J. Earl Beckham	Mrs. C. G. Little, Jr. (Carolyn)
Mrs. J. Earl Beckham (Emily)	Mrs. Willie T. Moore
Mason L. Butler	W. C. Pressley
Mrs. Mason L. Butler (Shirley)	Mrs. W. C. Pressley (Barbara)
Mrs. Nancy B. Cooper	Keith B. Price
Harold B. Cullingford	Mrs. Keith B. Price (Ann)
Mrs. Harold B. Cullingford (Carolyn)	David E. Smathers
Frank Current	Mrs. David E. Smathers (Pat)
Mrs. Frank Current (Barbara)	Larry Smith
Bill Edwards	Mrs. Larry Smith (Linda)
Mrs. Bill Edwards (Peggy)	Wayne Smith
Henry L. Forrest, Jr.	Mrs. Wayne Smith (Mary)
Bill D. Harber	Charles Sweitzer
Mrs. Bill D. Harber (Norma)	Mrs. Charles Sweitzer (Sybil)
George A. House	Ellis V. Tadlock
Mrs. George A. House (Jean)	Mrs. Ellis V. Tadlock
James R. Johnson, Jr.	Mrs. Alice Taylor

J. B. STILLWELL MEMORIAL CLASS

T. Frank O'Brien — Teacher

Thos. G. Autry	Grover L. Howard
Chris (Mrs. T. G.) Autry	LaVon (Mrs. Grover L.) Howard
Earl R. Ballard, Jr.	Jack James
Ann (Mrs. E. R., Jr.) Ballard	Mrs. Jack James (Annette)
Maxine (Mrs. Joe) Black	R. K. Jarrell
John T. Black	Alice (Mrs. R. K.) Jarrell
Martha (Mrs. J. T.) Black	W. L. Langston, Jr.
Margaret (Mrs. A. D.) Bumgardner	Mrs. W. L. Langston, Jr. (Faye)
Bill Cobb	Bill McConnell
Jean (Mrs. Bill) Cobb	Ann (Mrs. Bill) McConnell
Harriett E. Cole (Mrs.)	Bobby Mock
Mary Grace Covington (Miss)	Katherine (Mrs. G. M.) Parker
John Cuthbertson	John T. Pettus
Audrey (Mrs. John) Cuthbertson	Betty (Mrs. J. T.) Pettus
Joe H. Dillon	Tom Phillips
Sally (Mrs. Joe H.) Dillon	Gordon Rowe
Gloria Evans (Mrs.)	Harold M. Rowe
John H. Fowler	R. M. Saxon
Juanita (Mrs. John H.) Fowler	Jane (Mrs. R. M.) Saxon
John Gamble	Maxene (Mrs. W. Harding) Shinn
Betty (Mrs. John) Gamble	Marie (Mrs. C. Ray) Smith
William C. Goble	W. Donald Smith
Mrs. William C. Goble (Pauline)	James F. Warren
Doris Haywood (Mrs.)	Mrs. James F. Warren (Mary Ann)
Freda Horne (Mrs.)	



Stillwell Memorial Bible Class



Willing Workers Bible Class

WILLING WORKERS CLASS

Mrs. Mary Brotherton, Teacher

Mrs. W. A. Aderholdt, Sr.
Mrs. E. I. Ballard
Mrs. R. T. Ballenger
Mrs. D. S. Bates
Mrs. Bessie Blackburn
Mrs. H. A. Brown
Mrs. J. E. Cannon
Mrs. P. R. Conrad
Miss Irene Edwards
Mrs. H. C. Forbis
Mrs. Annie Fort
Mrs. B. N. Freeman
Mrs. N. J. Frye, Sr.
Mrs. S. C. Gaillard
Mrs. Clara Hall
Mrs. Carrie Jenkins

Mrs. W. M. Lawing
Mrs. J. C. McClain
Mrs. P. D. Moody, Sr.
Mrs. J. F. Owens
Mrs. V. L. Owens
Mrs. Edgar Pearson
Mrs. Nellie Pittman
Mrs. Alice Plyler
Mrs. J. H. Ratteree
Mrs. Hassie Saxon
Mrs. J. T. Seabrook
Mrs. A. T. Smith
Miss Nila Thomason
Mrs. L. H. Todd, Sr.
Mrs. Janie L. Ward
Mrs. C. M. Wills

SHUMAN WESLEY BIBLE CLASS

Teacher — George W. Dooley

Jack F. Alexander
R. T. Ballenger
John E. Bass
Pierce R. Conrad
Thomas L. Disher, Sr.
H. Crawford Forbis
Baxter N. Freeman
W. Grady Helms
W. K. Hudspeth
J. C. King

Frank W. Moore
J. E. Oliver
V. L. Owens
C. L. Powell
William K. Price, Sr.
Terry O. Roberts
Glenn G. Rowe
Lawrence E. Saxon
John T. Seabrook
T. Fulton Tadlock



Shuman Wesley Bible Class

CALVARY CHURCH MEMBERSHIP ROLL

as of July 28, 1965

This roster shows what part each member takes, if any, in the working program of the church.

Abbreviations:

W. S.	Women's Society
B. C.	Bible Class
Circ. Chm.	Circle Chairman
Meth. Men	Methodist Men
Guild	Wesleyan Service Guild
H. B.	Homebound
Service	In Service
Pres.	President
N. R.	Non Resident
Scout Ldr.	Scout Leader
College	In College
Jr. High	Junior High
Sr. High	Senior High
Coll. - O. Y.	College - Older Youth
W. W.	Willing Workers
Supt.	Superintendent
Mem.	Memorial
Elem. Div.	Elementary Division
Kind.	Kindergarten
Nur.	Nursery
Chm.	Chairman
Commt.	Committee
Comms.	Commission
Dep.	Dependable

Aderholdt, W. A. Jr.; Chm., Family Life Commt.; Steward; Meth. Men; Comms. on Membership & Evangelism; Comms. on Missions; Commt. on Christian Vocations.

Aderholdt, Mrs. W. A. Jr., (Ethel); Pre-School Div. Supt.; Teacher, Nursery Dept.; Officer, W. S.; Comms. on Education.

Aderholdt, Betty Ann; Sr. High Dept.; Adult Choir; Comms. on Worship.

Aderholdt, Mrs. W. A., Sr., (Beatrice); W. W. B. C.; W. S.

Alexander, Jack F.; S. W. B. C.; Meth. Men.

Alexander, Mrs. Jack F. (Merle); Dep. B. C.; Circ. Chm., W. S.

Alexander, Ted; J. C. Smith B. C.

Allison, Mrs. Helen N.; H. B.

Allred, H. Herb; Chm.; Commt. on Christian Vocations.

Allred, Mrs. H. Herb (Susan); Director of Christian Education; Guild; Official Board; Comms. on Education.

Armstrong, Mrs. Carolyn Hunter; N. R. Armstrong, J. J.; Hinson B. C.

Armstrong, Eula Kathryn; Elem. Div. VI.

Armstrong, Michael David; Jr. High Dept.

Asendorf, Mrs. George M. (Dorothy); Guild.

Autry, Thomas G.; Steward; Stillwell Mem. B. C.; Meth. Men.

Autry, Mrs. Thomas G. (Chris); W. S.; Stillwell Mem. B. C.

Autry, Cynthia Jane; Elem. Div. V.

Autry, Thomas Stephen; Jr. High Dept.

Babb, Mrs. Bonnie McAnulty

Bailes, Walter B.; Hinson B. C.; Meth. Men.

Bailes, Mrs. Walter B. (Dianne); Hinson
 B. C.; Adult Choir; Guild.
 Baker, Donald P.
 Baker, Mrs. Donald P.
 Baker, Marvin E.; Elem. Div. V & VI
 Counselor; Meth. Men.
 Baker, Mrs. Marvin E. (Edna); Hinson
 B. C.; Former Church Secretary; W. S.
 Baker, Nancye; College; Coll. - O. Y.
 Baker, Sharon; Coll. - O. Y.
 Baker, Robert B.
 Balderson, Cecil, Jr.; Service
 Ballard, Mrs. Earl I. (Lillian); W. W.
 B. C.
 Ballard, Earl R., Jr.; Stillwell Mem. B. C.
 Ballard, Mrs. Earl R., Jr. (Anne); Still-
 well Mem. B. C.; W. S.
 Ballard, Mrs. Nora; N. R.
 Ballenger, R. Theron; S. W. B. C.; Meth.
 Men.
 Ballenger, Mrs. R. Theron (Eva); W. W.
 B. C.
 Ballenger, Ronald W.; J. C. Smith B. C.
 Ballenger, Mrs. Ronald W. (Becky); J.
 C. Smith B. C.; Guild Officer
 Barbee, James E.; Hinson B. C.
 Barbee, Mrs. James E. (Lillian)
 Barbee, Eddie
 Barbee, Joe Dean; Jr. High Dept.
 Barnes, Freddie
 Barnes, Louis G.
 Barnhardt, Mrs. Gerald (Linda)
 Barnhardt, L. T.; Hinson B. C.; Steward;
 Chm., Property Comm. t.; Comms. on
 Membership & Evangelism; Parsonage
 Comm. t.; Meth. Men.
 Barnhardt, Mrs. L. T. (Elizabeth); Hin-
 son B. C.
 Bass, John E.; S. W. B. C. Pres.; Meth.
 Men.
 Bass, Mrs. John E. (Mary); Dep. B. C.
 Bates, Mrs. David S. (Mayme); W. W.
 B. C.; W. S.
 Baucom, Jerry L.
 Baucom, Mrs. Jerry L. (Linda); Former
 Church Secretary.
 Baucom, Wayne; Coll. - O. Y.
 Beach, Robert E.; Service.
 Beach, Mrs. Robert E. (Sandra)
 Beatty, Fred O.
 Beatty, Mrs. Fred O. (Lorraine);
 Teacher, Dep. B. C.; Officer, W. S.;
 Comms. on Membership & Evange-
 lism.
 Beaty, Charles L.
 Beaty, Mrs. Charles L. (Jean)

Beaty, Wayne
 Beckham, James Earl; J. C. Smith B. C.
 Beckham, Mrs. James Earl (Emily); J.
 C. Smith B.C.; Guild Officer
 Belk, A. B., Jr.; Hinson B. C.; Scouts.
 Belk, Mrs. A. B., Jr. (Violet); Hinson
 B. C.; Circ. Chm., W. S.
 Belk, Pamela Lou; Jr. High Dept.
 Belk, Robbie; N. R.
 Berry, Mrs. Alvin E. (Sybil)
 Birke, Eugene A.; Steward; Comms. on
 Stewardship & Finance
 Bivens, Douglas D., Jr.
 Bivens, Mrs. Douglas D., Jr. (Celia)
 Bixby, Miss Lottie; H. B.; Honorary
 Steward; W. S.
 Black, Joe E.; Stillwell Mem. B. C.
 Black, Mrs. Joe E. (Maxine); Stillwell
 Mem. B. C.
 Black, John T.; Stillwell Mem. B. C.;
 Steward; Comms. on Stewardship &
 Finance.
 Black, Mrs. John T. (Martha); Stillwell
 Mem. B. C.
 Black, Richard E.
 Black, Robert W.
 Black, Mrs. T. W.
 Blackburn, Mrs. Bessie; W. W. B. C.;
 W. S.; M. Y. F.; Records & History
 Comm. t.
 Boone, W. Everette; Hinson B. C.; Meth.
 Men.
 Boone, Mrs. Everette (Ruby); Hinson
 B. C.; W. S.
 Boone, Barbara Elizabeth
 Boone, Dianne; Coll. - O. Y.
 Boone, Gail
 Brawley, Mrs. Michael (Betty); N. R.
 Breen, Mrs. Charles A. (Lola)
 Breyare, Mrs. Richard (Linda)
 Brigman, Dan K.
 Brigman, Mrs. Mabel J.; Dep. B. C.;
 W. S.
 Broome, Horace M.
 Broome, Mrs. Horace M. (Charlie)
 Brotherton, Joseph W.; Hinson B. C.;
 Meth. Men.
 Brotherton, Mrs. Joseph W. (Mary);
 Teacher, W. W. B. C.; W. S. Pres.;
 Official Board
 Brotherton, Joseph Kent; Elem. Div. VI.
 Brower, William A.
 Brown, Mrs. H. A.; W. W. B. C.
 Bryant, Miss Betty
 Bryant, Miss Jane

Bumgardner, Alvin D.; Teacher, Jr. High Dept.
 Bumgardner, Mrs. Alvin D. (Margaret); W. S. Stillwell Mem. B. C.
 Bumgardner, Linda; Coll. - O. Y.
 Bumgardner, Patricia Joy; Jr. High Dept.; Comms. on Education
 Burgess, Bobby Joe
 Burns, Frank; N. R.
 Burns, Mrs. Frank (Barbara); N. R.
 Burns, Mrs. Lala
 Burns, Mrs. Linda May; N.R.
 Burns, Paul Houston
 Burns, Robert L.
 Burns, Mrs. Robert L. (Pat)
 Burns, Bobby; Coll. - O. Y.
 Bush, James Herron
 Bush, Mrs. James Herron (Jennie); Hinson B. C.
 Butler, Mrs. Donald R. (Mary Ann); Guild; N. R.
 Butler, Mrs. Mason L. (Shirley); J. C. Smith B. C.; Girl Scout Leader.

 Caddell, D. Bivens
 Caddell, Mrs. D. Bivens (Jeanne)
 Campbell, Harry C.
 Campbell, Mrs. Harry C. (Emma)
 Campbell, Robert; Service
 Cannon, John E.
 Cannon, Mrs. John E. (Ruby); W. S.; W. W. B. C.
 Cannon, Joyce
 Carson, Jesse Howard; Hinson B. C.
 Carson, Mrs. Jesse Howard (Ethel); Hinson B. C.
 Carson, Henry Lewis; Sr. High Dept.
 Cathey, Wade; Service
 Chambers, William Frank; N. R.
 Chambers, Mrs. William Frank; N. R.
 Charles, Mrs. M. J. (Aline)
 Cobb, A. A. (Bill); Meth. Men; Co-Teacher, Coll. - O. Y.; Stillwell Mem. B. C.; Comms. on Education
 Cobb, Mrs. A. A. (Jean); W. S.; Stillwell Mem. B. C.
 Cole, Mrs. Harriett E.
 Cole, Reginald Darryl
 Cole, J. D.; N. R.
 Cole, Mrs. J. D.; N. R.
 Cole, Mary Linda; N. R.
 Collins, James Robert; Hinson B. C.; Officer, Meth. Men.
 Collins, Mrs. James Robert (Evelyn)
 Conkwright, Jack R.
 Conrad, Pierce R.; S. W. B. C.; Meth. Men; Steward; Reserve District Steward; Property Comm.; District Conference Delegate
 Conrad, Mrs. Pierce R. (Myrtle); Officer & Circ. Chm., W. S.; Pres., W. W. B. C.; Comms. on Education.
 Cooper, Mrs. Charles Ray (Nancy); J. C. Smith B. C.
 Cooper, Mrs. Tarlton H. (Lottie)
 Cooper, Woody H.
 Cooper, Mrs. Woody H. (Linda)
 Cornelius, Bobby; N. R.
 Cornelius, Elmer L.
 Cornell, Eddie M.
 Cornell, Mrs. Eddie M. (Nettie)
 Covington, R. Hobson
 Covington, Mrs. R. Hobson (Grace)
 Covington, Miss Mary Grace; Stillwell Mem. B. C.; Steward; Guild Officer
 Covington, Miss Joyce; Guild Officer
 Craft, Herbert J.; Hinson B. C.
 Craft, Mrs. Herbert J. (Lib); Hinson B. C.
 Crane, Archie L.
 Crane, Mrs. Archie L. (Madeline); W. S.
 Crane, Miss Dovie; W. S.
 Crane, Ronald L.
 Creamer, Stephen
 Creech, Mrs. Elsie C.; Hinson B. C.; W. S.
 Creech, Ernest Clinton, Jr.; Jr. High Dept.
 Cromartie, William M.
 Cromartie, Mrs. William M. (Ruth); Hinson B. C.; W. S.; Scouting.
 Cromartie, Freddie; Coll. - O. Y.
 Cromartie, Libby; College; Coll. - O. Y.
 Crump, Henry E.; Hinson B. C.; Scouting; Steward; Librarian
 Crump, Mrs. Henry E. (Hazel); Hinson B. C.
 Cullingford, H. B.; J. C. Smith B. C.
 Cullingford, Mrs. H. B. (Carolyn); J. C. Smith B. C.
 Cunningham, J. K.; Hinson B. C.
 Cunningham, Mrs. J. K. (Hilda); Hinson B. C.
 Cunningham, John Kenneth, Jr.; Jr. High Dept.
 Cunningham, Martha Jean; Jr. High Dept.
 Current, H. Frank; J. C. Smith B. C.
 Current, Mrs. H. Frank (Barbara); J. C. Smith B. C.

- Cuthbertson, John B.; Stillwell Mem. B.C.
- Cuthbertson, Mrs. John B. (Audrey); Stillwell Mem. B. C.; W. S.; Scouting
- Daffinee, Richard W.; Jr. High Dept. Supt. & Evening Counselor; Meth. Men; Comms. on Education; Nominating Comm't.
- Daffinee, Mrs. Richard W. (Beverly); Hinson B. C.; W. S.
- Daffinee, Kristie Lynn; Jr. High Dept.; Comms. on Christian Social Concerns.
- Daffinee, Sheryle; Jr. High Dept.
- Dalton, Frank; N. R.
- Dalton, Mrs. Frank; N. R.
- Damien, Mrs. Robert J. (Maxwell); Hinson B. C.
- Davis, Patricia Ann; Sr. High Dept.
- Davis, Paul M.; Steward; Hinson B. C.; Meth. Men
- Davis, Mrs. Paul M. (Irene); Hinson B. C.
- Deal, Mrs. Irene C.; N. R.
- DeBerry, Phillip; Sr. High Teacher; Steward; Meth. Men; Comms. on Stewardship & Finance; Planning Comm't.; Chm., Parsonage Comm't.
- DeBerry, Mrs. Phillip, Sr. (Sara); Elem. Div. V. Teacher; Official Board; Comms. on Missions; Chm., Comms. on Christian Social Concerns; Comm't. on Christian Vocations; District Conference Delegate; Comms. on Education.
- DeBerry, Phillip, Jr.; Sr. High Dept.; Comms. on Stewardship & Finance.
- DeBerry, David Taylor; Elem. Div. V.
- Demos, John Nick
- Demos, Mrs. John Nick (Molly)
- Denney, Charles B.
- Denney, Mrs. Charles B. (Gwendolyn); Hinson B. C.
- Dillon, Mrs. J. H. (Doris); W. S.; Dep. B. C.; Parsonage Comm't.
- Dillon, J. H., III; Stillwell Mem. B. C.
- Dillon, Mrs. J. H., III (Sally); Stillwell Mem. B. C.
- Disher, Thomas L., Sr.; S. W. B. C.; Chm., Official Board; Steward; Comms. on Stewardship & Finance. Nominating Comm't.
- Disher, Mrs. Thomas L., Sr. (Margaret); W. S.; Dep. B. C.
- Dobbins, Charles E.
- Dobbins, Mrs. Charles E. (Harriett); W. S.
- Dominick, Mrs. Jessie Beaty
- Dooley, George W.; Teacher, S. W. B. C.; Steward; Meth. Men; Comm't. on Pastoral Relations; Chm., Records & History Comm't.; Lay Member to Annual Conference; District Conference Delegate.
- Dooley, Mrs. George W. (Nellie); Dep. B. C.; Officer, W. S.; District Conference Delegate.
- Dutton, Samuel J.; Hinson B. C.; Comms. on Membership & Evangelism; Officer, Meth. Men; Steward.
- Dutton, Mrs. Samuel J. (Virginia); Hinson B. C.; Adult Choir; Circ. Chm., W. S.
- Dwelley, George E.; N. R.
- Earnhardt, Mrs. Bobbiel Nell; Hinson B. C.
- Earnhardt, Mike
- Edgerton, John L.; Hinson B. C.
- Edgerton, Mrs. John L. (Billie); Hinson B. C.
- Edgerton, Martha; Jr. High Dept.
- Edgerton, Joan Day; Elem. Div. V
- Edwards, Billy S.; J. C. Smith B. C.; Scouting
- Edwards, Mrs. Billy S. (Peggy); J. C. Smith B. C.; Adult Choir; Guild.
- Edwards, Clemon A.; Hinson B. C.
- Edwards, Mrs. Clemon A. (Marie); Hinson B. C.
- Edwards, Barbara
- Edwards, David Andrea; Jr. High Dept.
- Edwards, Conrad
- Edwards, Miss Irene; W. W. B. C.; W. S.
- Enloe, Mrs. S. W.; H. B.
- Evans, D. L.; Hinson B. C.; Chm., Comms. on Missions; Official Board.
- Evans, Mrs. D. L. (Mickey); Hinson B. C.
- Evans, David Leon
- Evans, Miriam Annette
- Evans, Robert Lee
- Evans, John Warren
- Evans, Mrs. Marvin P. (Gloria); Stillwell Mem. B. C.
- Evans, Kenneth Don; Jr. High Dept.
- Evans, Michael Paul; Elem. Div. VI
- Ferguson, Mrs. F. E.; H. B.

Fitzgerald, Mrs. J. W. (Ruth); Wife of former pastor.
 Forbis, H. Crawford; S. W. B. C.; Honorary Steward.
 Forbis, Mrs. H. Crawford (Irene); W. W. B. C.
 Forrest, Henry L., Jr.; J. C. Smith B. C.; Officer, Meth. Men; Choir Director; Comms. on Stewardship & Finance; Comms. on Education; Comm. on Christian Vocations.
 Forrest, Mrs. Henry L., Jr. (Lauretta); Elem. Div. Supt.; Comms. on Education
 Forrest, Laura Ellen; Elem. Div. IV.
 Fort, Mrs. Annie M.; H. B.; W. W. B. C.
 Fowler, John H., Jr.; Stillwell Mem. B. C.; Steward, Meth. Men; Comms. on Stewardship & Finance.
 Fowler, Mrs. John H., Jr. (Juanita); Stillwell Mem. B. C.; Adult Choir
 Fowler, Glenn Warren; Sr. High; Comms. on Membership on Evangelism
 Foy, Mrs. Howard N. (Hattie); W. W. B. C.
 Freeman, Baxter N.; S. W. B. C.; Meth. Men; Honorary Steward.
 Freeman, Mrs. Baxter N. (Eunice); W. W. B. C.; W. S.
 French, Mrs. Ed (Bertha); H. B.
 Frye, Mrs. N. J., Jr. (Mae); Hinson B. C.; W. S.; Comms. on Christian Social Concerns.
 Frye, Ashley; Junior High Dept.
 Frye, Jackie
 Frye, Jeff; Service
 Frye, Terry; Sr. High; Kindergarten Teacher
 Frye, Mrs. N. J., Sr.; W. W. B. C.
 Frye, Robert K.
 Frye, Mrs. Robert K. (Willie)
 Frye, Nancy Margaret
 Fuller, Mrs. John W. (Norma)
 Furr, Conrad; Hinson B. C.; Meth. Men; Steward.
 Furr, Mrs. Conrad (Faye); Hinson B. C.
 Furr, Patrick Ervin; Elem. Div. VI
 Furr, Jerry D.; Hinson B. C.
 Gable, Mrs. L. A.
 Gabriel, Thomas Howard; N. R.
 Gadd, Craig B.; Elem. Div. V Teacher; Meth. Men; Steward
 Gadd, Mrs. Craig B. (Virginia); Nursery No. I Co-Teacher; W. S.
 Gadd, James; Sr. High Dept.; Comms. on Missions
 Gadd, R. H., Jr.
 Gadd, Mrs. R. H., Jr. (Nora)
 Gadd, Ben; Coll. - O. Y.
 Gadd, Rebecca Ann; Coll. - O. Y.
 Gadd, Wade H.
 Gadd, Mrs. Wade H. (Connie)
 Gaillard, Mrs. Samuel C. (Mary); W. W. B. C.; W. S.
 Gamble, John F.; Stillwell Mem. B. C.; Steward
 Gamble, Mrs. John F. (Betty); Stillwell Mem. B. C.; Guild.
 Gamble, Donna Lynn; Elem. Div. V
 Garrell, Mrs. E. M. (Lola)
 Garris, Joe H.
 Garris, Mrs. Joe H.
 Gathings, Thomas W.
 Gathings, Mrs. Thomas W. (Willie)
 Geer, Mrs. Leo S. (Helen); Hinson B. C.
 Geer, Jane Owens; Elem. Div. V.
 Gibbs, Gail; Sr. High Dept.
 Gibson, Curtis L.; N. R.
 Gibson, Mrs. Curtis L. (Shirley); N. R.
 Gilland, Darryl P.; N. R.
 Gilland, J. Ivan
 Gilland, Kenneth E.
 Gilland, L. R., Jr.; Elem. Div. VI Teacher; Meth. Men; Steward; Comms. on Stewardship & Finance
 Gilland, Mrs. L. R., Jr. (Ethel); Kindergarten Supt.; W. S.
 Gilland, Tim; Jr. High Dept.
 Gilland, Mrs. L. R., Sr. (Georgia)
 Gilland, Ralph H.
 Gilland, Mrs. Ralph H. (Trudy); Director Jr. Choir
 Goble, William C.; Stillwell Mem. B. C.
 Goble, Mrs. William C. (Pauline); Stillwell Mem. B. C.
 Goble, Deborah Carol; Elem. Div. VI
 Godfrey, Lake W.; Hinson B. C.
 Godfrey, Mrs. Lake W. (Ruby); Hinson B. C.
 Goforth, Neal B.
 Gordon, Mrs. William Elwood (Gail); N. R.
 Gore, James S.; N. R.
 Gore, James Vance; N. R.
 Grier, J. M.
 Grier, Mrs. J. M. (Izzie); Dep. B. C.; Officer, W. S.; Comms. on Stewardship & Finance
 Grier, Sandra; Coll. - O. Y.
 Grimsley, Mrs. J. R.; N. R.

Grose, Mrs. Della; W. H.
 Grubb, Miss Dollie Lee

Haas, Wiley
 Haas, Mrs. Wiley (Ada); W. S.
 Hall, Mrs. Claude
 Hall, Mrs. George L. (Polly); W. S.
 Hamilton, Marcus I.; H. B.
 Hamilton, Mrs. Marcus I. (Ida); H. B.
 Harber, Bill D.; J. C. Smith B. C.
 Harber, Mrs. Bill D. (Norma); J. C. Smith B. C.; Guild Officer
 Harper, W. C., Jr.; N. R.
 Harper, Mrs. W. C., Jr.; N. R.
 Harris, H. Cleo; Hinson B. C.; Meth. Men
 Harris, Mrs. H. Cleo (Thelma); Hinson B. C.; W. S.
 Harris, Mrs. Sandra; Elem. Div. I Teacher
 Harris, R. Ken, Jr.
 Harris, Mrs. R. Ken, Jr. (Sharon)
 Harris, James A.; N. R.
 Hartsell, Mrs. Naida T.
 Hayden, Calhoun
 Hayden, Claude Calhoun, Jr. "Neb"
 Haywood, Carol Marie; Kindergarten Teacher; Sr. High Dept.
 Helms, Mrs. William Carter (Mildred)
 Helms, W. Grady; S. W. B. C.; Meth. Men; Trustee; Chm., Audit Commt.
 Helms, Mrs. W. Grady (Mildred); Dep. B. C.; W. S.; Co-Chm., Comms. on Worship; Pianist for Elem. Div. I-III; Official Board.
 Hicks, Joe; N. R.
 Hill, Mrs. Frank; W. S.; H. B.
 Hill, Mrs. W. K.
 Hill, David
 Hinson, J. Sam; Teacher, Hinson B. C.; Meth. Men; Trustee; Pastoral Relations Commt; Reserve Delegate to District Conference
 Hinson, Mrs. J. Sam (Ruby); Hinson B. C.; W. S. Circ. Chm. and Officer; Comms. on Christian Social Concerns; Chm., Hospital & Homes; Official Board; Comms. on Missions.
 Hinson, Mrs. James O.
 Hinson, Pamela; Coll. - O. Y.
 Hollifield, James A.; Hinson B. C.; Steward; Meth. Men; Comms. on Membership & Evangelism
 Hollifield, Mrs. James A. (Frances); W. S.; Kindergarten Teacher

Hoover, Thomas J.; Hinson B. C.; Meth. Men
 Hoover, Mrs. Thomas J.; Hinson B. C.
 Hoover, Mary Catherine; Elem. Div. VI
 Hoover, Pat; Jr. High Department
 Hoover, Tommy; Service
 Horne, Mrs. Freda Hamilton; Stillwell Mem. B. C.
 Horne, Jay William; Elem. Div. V.
 Horton, Mrs. Marion; W. S.
 Horton, Miss Sally
 Horton, Mrs. Sandra S.; N. R.
 House, George A.; J. C. Smith B. C.; Scouting; Comms. on Stewardship & Finance
 House, Mrs. George A. (Jean); J. C. Smith B. C.
 House, Cynthia Denise; Sr. High Dept.
 House, Kevin E.; Elem. Div. VI
 Howard, Grover L.; Stillwell Mem. B. C.; Meth. Men; Trustee; Comms. on Membership & Evangelism.
 Howard, Mrs. Grover L. (LaVon); Stillwell Mem. B. C.; W. S.
 Hudspeth, Jackson G.
 Hudspeth, William K., Jr.
 Hudspeth, William K., Sr.; S. W. B. C.; Meth. Men; Steward; W. N. C. Conference Brotherhood Representative.
 Hudspeth, Mrs. William K., Sr. (Clara); Dep. B. C.; W. S. Officer
 Humphrey, James L.
 Humphrey, Mrs. James L.
 Humphrey, Charles Michael; Jr. High Dept.
 Humphrey, James Richard; Sr. High Dept.
 Humphries, Mrs. Betty Sue
 Huneycutt, Mrs. C. Jerome (Alberta); W. S. Officer; Infant Nursery and Nursery Home Counseling Teacher; Comms. on Christian Social Concerns.
 Huneycutt, C. Jerome, Jr., Coll - O. Y.
 Huneycutt, Alice Ruth, Junior Hi Dept; Jr. M. Y. F. Treasurer
 Huneycutt, Dorothy Sue, Sr. Hi Dept; Adult Choir
 Huneycutt, Mabel Jane, Sr. Hi Dept; Comms. on Education; Adult Choir; Off. Board; President, Sr. M. Y. F.
 Hunter, James Allen; N. R.

Irvin, J. H.
 Irvin, Lois Marie
 Irvin, Susan Ann
 Isenhour, Mrs. Mary Lou Grier; N. R.

James, Jack R.; Stillwell Mem. B. C.
James, Mrs. Jack R. (Annette); Stillwell
Mem. B. C.; W. S.
James, Deborah Kay; Jr. High Dept.
Jarrell, Mrs. Charles S.; H. B.
Jarrell, Richard K.; Charge Lay Leader;
Director of Camping; Reserve Lay
Member to Annual Conference; Stew-
ard; Comms. on Membership and
Evangelism; Comms. on Education;
Comms. on Missions; Comms. on
Stewardship & Finance; Comms. on
Christian Social Concerns; Comms. on
Worship; Comm. on Christian Voca-
tions; Stillwell Mem. B. C.; Reserve
Delegate to District Conference Policy
Comm.

Jarrell, Mrs. Richard K. (Alice); Still-
well Mem. B. C.; Guild Officer; Comms.
on Missions

Jarrell, Miss Jane; Coll. - O. Y.

Jeffries, J. Warren; Hinson B. C.; Meth.
Men

Jeffries, Mrs. J. Warren (Marguerite);
Hinson B. C.

Jeffries, David Warren; Jr. High Dept.

Jeffries, James Gary; Elem. Div. VI

Jeffries, Nancy Elizabeth; Jr. High
Dept.

Jenkins, Mrs. Ralph W. (Carrie); W. W.
B. C.; W. S.

Johnson, James R., Jr.; J. C. Smith
B. C.; Steward; Meth. Men; Comms.
on Membership and Evangelism.

Johnson, Mrs. James R., Jr. (Joyce);
J. C. Smith B. C.; Guild Officer

Johnson, Shelton C.

Johnson, Mrs. Shelton C. (Mary)

Johnson, Shelton C., Jr.; Sr. High Dept.

Jones, Mrs. Lucille M.; N. R.

Jordan, Raymond L.

Jordan, Mrs. Raymond L. (Velma)

Justice, Robert L., Hinson B. C.

Justice, Mrs. Robert L., (Martha); Hin-
son B. C.

Justice, Lewis

Keathley, David

Keeter, Harold B.; Hinson B. C.; Meth.
Men

Keeter, Mrs. Harold B. (Bernie); Dep.
B. C.; W. S.; Parsonage Comm.

Keeter, Judy Lynn

Keeter, Richard H.

Keeter, Mrs. Richard H. (Margie)

Keith, Miss Ruth L.; Hinson B. C.;
Guild Pres.; Adult Choir

Kennedy, Joe H.

Kennedy, Mrs. Joe H. (Estelle)

Kennedy, Ruth LaVon

Kennedy, Miss Lottie Lee; W. S.

Kidd, Charles William

Kidd, Mrs. Charles William (Nancy)

Killingsworth, C. W.

Killingsworth, Mrs. C. W. (Kathy)

Killingsworth, Sara Claudia

Killough, Walter J.

Killough, Mrs. Walter J. (Vivian); W.
S.

Killough, John W.

Killough, Walter J., Jr., College; Coll. -
O. Y.

Kimbrell, Mrs. W. E.; H. B.

King, J. C.; Trustee; Comms. on Mem-
bership & Evangelism; Comms. on
Stewardship & Finance; Comms. on
Worship; Chief Usher; S. W. B. C.;
Nominating Comm.

King, Mrs. J. C. (Margaret); Hinson
B. C.

King, Cecil; Meth. Men Pres.; Jr. High
Teacher; Steward; Comms. on Mem-
bership & Evangelism; Scouting.

King, Mrs. Theron T. (Diamond); Hin-
son B. C.

King, Gaylynn Ree-Nell; Elem. Div. VI

Kirby, John

Kirkley, Joel L.

Klug, David Thomas; Service

Krueger, Cary; Eagle Scout; N. R.

Lail, H. Gene; J. C. Smith B. C.; Meth.
Men; Scouting

Lail, Mrs. H. Gene (Gaynell); J. C.
Smith B. C.; Guild Officer

Landers, Ellison

Landers, Mrs. Ellison

Lane, W. E. Sr.; Hinson B. C.

Lane, Mrs. W. E. Sr.; (Irene); Hinson
B. C.

Lane, Ray Annette; Elem. Div. IV.

Lane, Vann Marshall; Elem. Div. V

Lane, W. E. Jr.; Jr. High Dept.

Langston, W. L., Jr.; Pres. Stillwell
Mem. B. C.; Meth. Men Officer; Stew-
ard; Comms. on Stewardship & Fin-
ance

Langston, Mrs. W. L. Jr. (Faye); Still-
well Mem. B. C.

LaPorte, Winston P.
 LaPorte, Mrs. Winston P.
 LaPorte, Bobby
 LaPorte, Paulette
 Lawing, Mrs. W. M. (Kate); W. W. B. C.; W. S.
 Ledwell, Mrs. W. E.
 Ledwell, Miss Edythe; Dependable B. C.; Adult Choir; W. S.; Comms. on Christian Social Concerns.
 Lemond, W. P.
 Lemond, Mrs. W. P. (Mildred)
 Lemond, David Patrick; Elem. Div. VI
 Lemond, George
 Lemond, Harriett
 Linder, Willis D.; Hinson B. C.; Officer Meth. Men; Steward; Comms. on Membership & Evangelism
 Linder, Mrs. Willis D. (Connie); Teacher Elem. Div. II
 Lisk, Mrs. J. W.; N. R.
 Little, Alton R.; Coll. - O. Y.; Adult Choir; Assist. Director of Youth Choir
 Little, C. G., Jr.; Sr. High Dept. Supt. and Teacher; Adult Choir; Meth. Men; Steward; Comms. on Membership & Evangelism; Commission on Education
 Little, Mrs. C. G. Jr.; Adult Choir; Church Secy; Guild Officer; Comms. on Mem. & Evan.; Nominating Commt.; Pres. J. C. Smith B. C.
 Little, Thomas Bruce, Jr.; Jr. High Dept.
 Lloyd, Cathrine (Cathy); Elem. Div. VI
 Lloyd, Minnie; Pres. Southwest M. Y. F. Sub-District; Sr. High Dept.; Adult Choir; Comms. on Missions.
 Lloyd, Ruth Ellen; Jr. High Dept.
 Lloyd, William; Coll. - O. Y.
 Lloyd, Willie; College; Coll. - O. Y.
 Lowe, Mrs. David S. (Irene); H. B.
 Lumsden, Mrs. Essie; Nursery III Teacher; W. S.
 Lutz, Everett Eddley, Jr.; Jr. High Dept.
 Magee, J. E., Jr.
 Magee, Mrs. J. E., Jr. (Bernice); Hinson B. C.; W. S.
 Magee, Joe; Service
 Magee, Sandra; Coll. - O. Y.
 Magee, William; Sr. High Dept.
 Major, Mrs. Eugene (Eulala)
 Major, John Stacey; N. R.
 Malcolm, Barbara Ann; Jr. High Dept.
 Malcolm, Edward
 Malcolm, Richard
 Mangrum, Mrs. Coley Thomas (Virginia); N. R.
 Marshall, James L.; Adult Div. Supt.; Trustee; Comms. on Membership & Evangelism; Comms. on Education; Comms. on Missions
 Marshall, Mrs. James L. (Mary); Pres. Dep. B. C.; W. S.
 Marshall, Mary Lee; N. R.
 McAnulty, Barry Lee
 McAnulty, Mrs. Bonnie B.
 McAnulty, Wade Hampton
 McAnulty, Mrs. Wade Hampton (Ruby)
 McCannon, Henry T.; Hinson B. C.; Meth. Men; Property Commt.
 McCannon, Mrs. Henry T. (Mary); Hinson B. C.
 McCannon, Brenda Carol; Jr. High Dept.; Comms. on Missions
 McClain, John C.; H. B.
 McClain, Mrs. John C. (May); H. B.
 McClain, William; N. R.
 McConnell, Billy A.; Stillwell Mem. B. C.
 McConnell, Mrs. Billy A. (Ann); Stillwell Mem. B. C.; W. S.
 McConnell, Janet Elaine; Elem. Div. V.
 McGirt, Mrs. Mary; Hinson B. C.; W. S.
 Metcalf, Mrs. Arthur C. (Helene)
 Metcalf, Ellen Hope
 Miller, James W.; Meth. Men.
 Miller, Mrs. James W. (Maude); Hinson B. C.; W. S.
 Mills, Charles Franklin
 Millsaps, William Franklin
 Milton, Troy C.
 Milton, Mrs. Troy C.
 Mock, Mrs. J. Olin (Mary); Dep. B. C.; W. S.
 Mock, Robert; Stillwell Mem. B. C.
 Moody, Hubert C.
 Moody, Mrs. Hubert C.
 Moody, P. D., Jr.; Church Printer.
 Moody, Mrs. P. D., Jr. (LaRue); W. S.; Hinson B. C.; Comms. on Worship
 Moody, Betty
 Moody, Mrs. P. D., Sr.; W. W. B. C.; W. S.
 Moody, Fred J.; Hinson B. C.; Steward; Comms. on Stewardship & Finance
 Mooneyham, Mrs. Pearl K.
 Moore, Mrs. Albert B. (Willie); J. C. Smith B. C.; Guild Officer
 Moore, Miss Ann
 Moore, C. P., Jr.

Moore, Mrs. C. P., Jr.; N. R.
 Moore, Frank W.; S. W. B. C.; Meth. Men
 Moore, Mrs. Frank W. (Lorene); Dep. B. C.
 Moore, Gene; N. R.
 Moore, George Sorrelle, Jr.; Service; N. R.
 Moore, Mrs. George Sorrelle, Jr.; (Linda); College; Coll. - O. Y.; N. R.
 Moore, Mrs. Lillian Lambeth
 Moore, Melvin R.
 Moore, Mrs. Melvin R.
 Moore, Mrs. S. J., Sr. (Ada)
 Moore, S. J., Jr.
 Moore, Mrs. S. J., Jr. (Louise)
 Moore, Thomas B.; Hinson B. C.; Meth. Men.
 Moore, Mrs. Thomas B. (Emily); Hinson B. C.; W. S.; Commt. on Christian Vocations.
 Morrell, George M., Sr.; Hinson B. C.; Meth. Men.
 Morrell, Mrs. George M.; Hinson B. C.; W. S.
 Morrell, George M., Jr.; Jr. High Dept.
 Morrell, Linda
 Morris, Samuel C.; Pres. of Hinson B. C.; Meth. Men; Steward.
 Morris, Mrs. Samuel C. (Travis); Hinson B. C.; W. S. Officer; Steward; Comms. on Membership & Evangelism; Comms. on Missions.
 Morris, Stanton Dale; Jr. High Dept.; God and Country Scout.
 Morris, Verna Ruth; Senior High Dept.; Girl Scout; Comms. on Membership & Evangelism.
 Mulligan, H. B.; Hinson B. C.; Meth. Men; Scouting.
 Mulligan, Mrs. H. B. (Sarah); Hinson B. C.
 Mulligan, Binnie Ruth; Coll. - O. Y.; Adult Choir; Guild.
 Mulligan, Marty Gehrig; Jr. High Dept.
 Mullis, Mrs. Kenneth M. (Laura)
 Munson, Becky; N. R.
 Nicholson, Mrs. Barbara Jean
 Nicholson, Keith; Teacher Senior High Dept.; Meth. Men; Steward; Comms. on Membership and Evangelism; Comms. on Education; Asst. Church School Supt.; Commt. on Nominations.
 Nicholson, Mrs. Keith (Amelia); Teacher in Nursery II; W. S. Officer.
 Norman, Mrs. William W. (Evelyn)
 O'Brien, T. Frank; Teacher Stillwell B. C.; Adult Choir; Meth. Men; Chm. Pastoral Relations; Records and History Commt.; Comms. on Worship.
 O'Brien, Mrs. T. Frank (Mary); Former Church Organist; W. S.; Kindergarten Pianist.
 O'Brien, Bobby; Senior High Dept.; Comms. on Missions.
 Oliver, J. E.; S. W. B. C.; Honorary Steward.
 Orr, Mrs. F. H. (Dollie C.)
 Osborne, Mrs. Donald E. (Barbara)
 Overby, J. H.; N. R.
 Overby, Judy; N. R.
 Owens, Mrs. J. F.; W. W. B. C.; W. S. Owens, Mrs. Tommy
 Owens, Victor L.; S. W. B. C.; Meth. Men; Honorary Steward.
 Owens, Mrs. Victor L. (May); W. W. B. C.; W. S. Circle Chm.
 Parker, George M.; Youth Div. Supt.; Meth. Men; Comms. on Education; Official Board; Comms. on Membership and Evangelism; Recording Steward.
 Parker, Mrs. George M. (Katherine); Stillwell Mem. B. C.; W. S.; Commt. on Christian Vocations; Steward.
 Parker, Sandra Kay; Elem. Div. VI
 Parris, Mrs. D. L.; N. R.
 Parrish, Gene; Service N. R.
 Parrish, Mrs. Gene; N. R.
 Patterson, Francis O.
 Patterson, Mrs. Francis O. (Vanza)
 Patterson, Miss Geraldine
 Pearson, Mrs. Edgar (Irene); W. W. B. C.
 Pennington, Mrs. Faye; N. R.
 Pentuff, Mrs. Myrtle Glover (W. C.)
 Peterson, Mrs. Anne Louise Miller; N.R.
 Pettus, John T.; Stillwell Mem. B. C.; Meth. Men.
 Pettus, Mrs. John T. (Betty); Stillwell Mem. B. C.; W. S.
 Pettus, Everett Dallas; Jr. High Dept.
 Phillips, Dwight L.; Comms. on Stewardship & Finance; Meth. Men; Commt. on Pastoral Relations.
 Phillips, Mrs. Dwight L. (Louise); Co-Chm. Comms. on Worship
 Phillips, Mrs. Harold L., Sr. (Ruth); Dep. B. C.
 Phillips, H. L., Jr.; College; Coll. - O. Y.

Phillips, Herbert; N. R.
 Phillips, Jerry Elwood; Service; N. R.
 Phillips, Lester P.
 Phillips, Mrs. Lester P.
 Phillips, James Edgar; Coll. - O. Y.
 Phillips, Lester Stephen
 Phillips, Tom P.; Stillwell Mem. B. C.;
 Meth. Men; Planning Commt.; Chm.
 Comms. on Stewardship & Finance;
 Steward; Parsonage Commt.
 Phillips, Mrs. Tom P. (Lib); Teacher
 Elem. Div. I; Comms. on Missions;
 Guild Officer
 Plyler, Mrs. Buford B. (Alice); W. W.
 B. C.; W. S.
 Plyler, Donald Eugene; Service
 Plyler, Doris
 Plyler, Wayne
 Plyler, Mrs. Wayne (Edna)
 Polhammer, Donald; Coll. - O. Y.
 Polhammer, Judy
 Powell, Charles L.; S. W. B. C.; Meth.
 Men; Steward.
 Powell, Mrs. Charles L. (Virginia); Dep.
 B. C.
 Powell, Edmond; N. R.
 Pressley, William C.; J. C. Smith B. C.
 Pressley, Mrs. William C. (Barbara);
 J. C. Smith B. C.
 Price, Keith B.; J. C. Smith B. C.; Meth.
 Men.
 Price, Mrs. Keith B. (Ann); J. C. Smith
 B. C.
 Price, W. K.; Asst. Teacher of S. W. B.
 C.; Meth. Men; Adult Choir; Records
 & History Commt.
 Price, Mrs. W. K. (Lib); Dep. B. C.;
 W. S.; Church School Sec. & Treas.;
 Adult Choir; Comms. on Education;
 Comms. on Worship; Records and His-
 tory Commt.
 Price, Wayne L.; N. R.
 Proctor, W. C.; Hinson B. C.; Meth.
 Men; Communion Steward; Comms.
 on Worship
 Proctor, Mrs. W. C. (Kathleen); Dep.
 B. C.; W. S.; Communion Steward;
 Comms. on Worship
 Putnam, Mrs. W. F. Sr.; H. B.

 Queen, E. E.
 Queen, Mrs. E. E.

 Randall, Thomas H.; Hinson B. C.;
 Meth. Men.
 Randall, Mrs. Thomas H. (Dot); Hin-
 son B. C.; W. S.
 Rataree, Mrs. J. H. (Lillie); W. W. B.
 C.; W. S.
 Rayfield, James A.
 Rayfield, Mrs. James A. (Mavis); Hin-
 son B. C.; W. S.
 Rayfield, Art; Jr. High Dept.
 Redwine, Erskine R.
 Redwine, Mrs. Erskine R.
 Reichard, Mrs. Harry
 Renwick, Celia; Junior High Dept.
 Reynolds, Albert Jr.
 Reynolds, Mrs. Albert Jr.
 Rice, Mrs. Robert John, Jr.; N. R.
 Richardson, Mrs. W. M. (Dot); W. S.
 Richardson, Tommy; Senior High Dept.
 Ridge, Mr. Terry; N. R.
 Roberts, Terry O.; S. W. B. C.
 Robinson, Mrs. Alford A. (Barbara);
 N. R.
 Robinson, Carr H.
 Robinson, Mrs. Carr H.
 Robinson, Lee Mickael; Junior High
 Dept.
 Rogers, Charles W.; N. R.
 Rogers, Mrs. Charles W.; N. R.
 Rowe, G. G.; S. W. B. C.; Meth. Men
 Rowe, Mrs. G. G.; H. B.; W. S.
 Rowe, Gordon; Stillwell Mem. B. C.
 Rowe, Mrs. Gordon (Reba); W. S.
 Rowe, Gordon E.; Junior High Dept.
 Rowe, Teresa
 Rowe, Harold M.; Stillwell Mem. B. C.
 Rowe, Mrs. Harold M.
 Rowe, Jerry E.; N. R.
 Rowe, Mrs. Mary Lee
 Rowe, Gail
 Rowland, Stancil, J.
 Rowland, Mrs. Stancil J. (Annie)
 Rowland, John F.
 Russ, Olin; N. R.

 Sachazeski, Joseph; Hinson B. C.; Adult
 Choir; Meth. Men; Comms. on Mis-
 sions.
 Sachazeski, Mrs. Joseph (Polly); Hin-
 son B. C.; W. S.
 Sachazeski, Janet; Sr. High Dept.; Adult
 Choir
 Satterfield, R. P.
 Satterfield, Mrs. R. P.
 Saunders, Mrs. Marie; W. S.
 Saxon, Lawrence E.; S. W. B. C.; Meth.
 Men; Property Commt.

Saxon, Mrs. Lawrence E. (Hassie); W. B. C.; W. S.
 Saxon, Robert M.; Stillwell Mem. B. C.
 Saxon, Mrs. Robert M. (Jane); Stillwell Mem. B. C.; W. S.
 Schlagowsky, Paul; Hinson B. C.; Steward; Scouting; Chm., Comms. on Membership and Evangelism; Meth. Men.
 Schlagowsky, Mrs. Paul (Stella); Hinson B. C.; W. S. Officer.
 Schlagowsky, Paul, Jr.; Jr. High Dept.
 Seabrook, John T.; S. W. B. C.; Meth. Men
 Seabrook, Mrs. John T. (Carrie); W. B. C.
 Setzer, W. Lawrence; Hinson B. C.; Meth. Men; Steward; Comms. on Stewardship & Finance
 Setzer, Mrs. W. Lawrence (Ruth); Hinson B. C.
 Severs, Fred G.; Church School Supt.; Meth. Men; Official Board; Comms. on Education
 Severs, Mrs. Fred G. (June); Teacher, Elem. Div. III; W. S.
 Severs, John Melville; Jr. High Dept.
 Shannon, Mrs. Mary
 Sharpe, Mrs. Olivia H.
 Sharpe, Guy, Jr.
 Sharpe, Linda
 Shaw, Mrs. Kathleen K.; Hinson B. C.; W. S. Circ. Chm.; Nominating Comm. t.
 Shaw, Bernard
 Shaw, James; Jr. High Dept.
 Shaw, Walter H.
 Shaw, Mrs. Walter H.
 Shaw, Walter, Jr.
 Shinn, W. Harding; Co-Teacher, College Official Board; Scouting; Secretary of Stewardship
 Shinn, Mrs. W. Harding (Maxene); Stillwell Mem. B. C.; W. S. Officer; Steward
 Shinn, Warren H., Jr.; Elem. Div. V
 Shive, Mrs. C. A.; Hinson B. C.
 Short, Anthony Leo
 Short, Mrs. Anthony Leo (Barbara)
 Short, Billy Dale
 Short, Mrs. Billy Dale (Sarah)
 Short, Terry Dale
 Short, Doyle E.
 Short, Mrs. Doyle E. (Lelia)
 Short, Mrs. Lucille S.
 Short, R. D.
 Short, Mrs. R. D. (Nancy)
 Short, Robbie Lynn
 Short, Raymond D.
 Short, Mrs. Raymond D. (Carolyn)
 Shuman, John D.; N. R.
 Skinner, Mrs. R. G. (Vivian)
 Smathers, David E.; J. C. Smith B. C.; Steward; Meth. Men; Scouting; Comms. on Membership & Evangelism
 Smathers, Mrs. David E. (Pat); J. C. Smith B. C.; Scouting; W. S. -Older Youth Class; Meth. Men; Comms. on Stewardship & Finance;
 Smith, Mrs. A. T. (Clifton); W. W. B. C.
 Smith, Gayle Little
 Smith, Janice Lynn; Sr. High Dept.
 Smith, Brown M.
 Smith, C. Ray; Teacher, Elem. Div. IV; Meth. Men; Steward; Church Photographer
 Smith, Mrs. C. Ray (Marie); Stillwell Men. B. C.; W. S.
 Smith, C. Ray, Jr. (Randy); Jr. High Dept.
 Smith, J. Clyde; Teacher, J. C. Smith B. C.; Steward; Meth. Men; District Steward; Comms. on Membership & Evangelism; Comms. on Education; Comms. on Christian Social Concerns.
 Smith, Mrs. J. Clyde (Emma); Dep. B. C.; W. S. Officer; Trustee; Comms. on Membership & Evangelism; Comms. on Education; Comms. on Missions.
 Smith, J. G.
 Smith, Mrs. J. G.
 Smith, Larry W.; Steward; Comms. on Stewardship & Finance; J. C. Smith B. C.
 Smith, Mrs. Larry W. (Linda); J. C. Smith B. C.
 Smith, Robert T.
 Smith, Mrs. Robert T. (Faye); Teacher, Nursery II; W. S.
 Smith, Danny Eugene; Coll. - O. Y.
 Smith, Donald Richard; Elem. Div. VI
 Smith, Robert Douglas; Coll. - O. Y.
 Smith, S. W., Jr.
 Smith, Mrs. S. W., Jr. (Bill); Dep. B. C.; W. S.
 Smith, Margaret Ann; Sr. High Dept.
 Smith, W. Donald; N. R.
 Smith, Mrs. W. Donald
 Smith, Wayne; College; J. C. Smith B. C.
 Smith, Mrs. Wayne (Mary); J. C. Smith B. C.
 Smith, William S.

Smith, Mrs. William S. (Marie)
 Snavelly, Robert A.; Hinson B. C.; Meth. Men
 Snavelly, Mrs. Robert A. (Peggy); Hinson B. C.
 Spurrier, E. Leighton; Hinson B. C.; Meth. Men
 Spurrier, Mrs. E. Leighton (Elvaree); Dep. B. C.; W. S. Circ. Chm.
 Spurrier, Joe B., Jr.
 Spurrier, Joe B., Sr.; Hinson B. C.; Meth. Men
 Spurrier, Mrs. Joe B., Sr. (Lib); Hinson B. C.; W. S.
 Spurrier, Judy; Sr. High Dept.
 Spurrier, William Herron; Jr. High Dept.
 Spurrier, Mrs. Wilson D. (Dorcas)
 Spurrier, Barry; Coll. - O. Y.
 Spurrier, Wayne; Coll. - O. Y.
 Stancil, Jack Avery
 Starnes, Mrs. Grace; Hinson B. C.
 Stokely, Harry P.
 Stovall, Anita Joyce; N. R.
 Sullivan, J. W.; N. R.
 Sullivan, Mrs. J. W.; N. R.
 Summerlin, Vance S.
 Summerlin, Mrs. Vance S.
 Sweitzer, Julian
 Sweitzer, Mrs. Julian
 Sweitzer, Charles L.; J. C. Smith B. C.
 Sweitzer, Mrs. Charles L. (Sybil); J. C. Smith B. C.
 Tadlock, Ellis V.; J. C. Smith B. C.
 Tadlock, Mrs. Ellis V. (Barbara); J. C. Smith B. C.
 Tadlock, Donald; Jr. High Dept.
 Tadlock, Donna; Jr. High Dept.
 Tadlock, Vincent; Jr. High Dept.
 Tadlock, T. Fulton; Chm., Comms. on Education; Official Board; Meth. Men; Comms. on Stewardship & Finance; Commt. on Nominations; Policy Commt.
 Tadlock, Mrs. T. Fulton (Polly); Teacher, Elem. Div. IV; W. S.
 Tadlock, Sherri; Sr. High Dept.; Adult Choir
 Tadlock, Vicki; Coll. - O. Y.; Adult Choir; Teacher, Elem. Div. III.
 Talbert, Miss Sylvia; N. R.
 Tanzy, John Wesley; Asst. Teacher, Hinson B. C.; Meth. Men; Steward
 Tanzy, Mrs. John Wesley (Sarah); Hinson B. C.
 Tanzy, Ora Elizabeth; Jr. High Dept.
 Tate, Mrs. J. D.; N. R.
 Taylor, Miss Nancy Carol; Coll. - O. Y.
 Teeter, Darrell
 Teeter, Donnie; N. R.
 Teeter, Miss Shirley; N. R.
 Thomas, M. W.
 Thomas, Mrs. M. W.
 Thomas, Miriam
 Thomason, Miss Nila; W. W. B. C.; W. S.
 Tilley, Howard W.
 Tilley, Mrs. Howard W. (Truba)
 Timmons, Mrs. W. C. (Alice); W. S.
 Tippet, Miss Nancy Elizabeth
 Todd, L. H., Jr.; Hinson B. C.
 Todd, Mrs. L. H., Jr. (Laura); Hinson B. C.
 Todd, Daniel Wayne; Sr. High Dept.
 Todd, Mrs. L. H. Todd, Sr. (Ethel)
 Todd, Mrs. Lamond S. (Peggy)
 Tucker, John R.
 Tucker, Mrs. John R.
 Turner, Andy (H. L.); Service
 Turner, Mrs. Frances
 Turner, Dianne
 Tyson, William B.
 Tyson, Mrs. William B. (Mildred)
 Tyson, Joan
 Vanderburg, Lester M.
 Vanderburg, Mrs. Lester M. (Lois)
 Vincent, C. Grady; Stillwell Mem. B. C.; Meth. Men
 Vincent, Mrs. C. Grady (Ruby); Teacher, Elem. Div. II; Steward; W. S. Officer
 Vincent, Carol; Sr. High Dept.
 Vincent, John Grady; Elem. Div. VI
 Vincent, Mrs. Nelda Louise West; N. R.
 Walker, Robert Lee, Jr.
 Wallace, Mrs. James Henry
 Wally, Charles H.
 Wally, Mrs. Charles H. (Margaret); Hinson B. C.; W. S.
 Wally, Carol Ann; Coll. - O. Y.
 Wally, Charles Ronald
 Ward, Mrs. B. A. (Katherine); Dep. B. C.; W. S.
 Ward, R. B.
 Ward, Mrs. R. B.; W. W. B. C.
 Ware, Harold C.; Hinson B. C.; Steward
 Ware, Mrs. Harold C. (Dorothy); Hinson B. C.

Ware, Ronnie Scott; Jr. High Dept.	Wilson, Ted G.
Warner, Robert C., Jr.	Wingate, Smith A.
Warren, James F.; Stillwell Mem. B. C.	Wingate, Mrs. Smith A. (Jane)
Warren, Mrs. James F. (Mary Ann);	Wingate, Robert Michael; Coll. - O. Y.
Stillwell Mem. B. C.; Guild Officer	Winkler, Avery G.; Hinson B. C.; Meth.
Warren, Mary Joan; Elem. Div. VI	Men.
Warren, Mrs. Mildred M.; Dep. B. C.;	Winkler, Mrs. Avery G. (Edna); Hinson
W. S.; Church Treasurer; Official	B. C.; Adult Choir
Board; Comms. on Stewardship &	Winkler, Ronald; Coll. - O. Y.
Finance	Wolfe, Theo L.; Hinson B. C.; Meth.
Warwick, Mrs. Annie E.; H. B.	Men.
Watson, John C.; Hinson B. C.	Wolfe, Mrs. Theo L. (Frances); Hinson
Watson, Mrs. John C. (Julia); Hinson	B. C.
B. C.	Wolfe, Teddy; Elem. Div. VI
Watson, Robert K.	Woodside, Miss Virginia; Hinson B. C.
Watson, Mrs. Robert K.	Worley, Jack R.; Hinson B. C.
Weddington, Miss Ethel; H. B.	Worley, Mrs. Jack R.; Hinson B. C.
Welch, J. M.	Worley, Barry; Coll. - O. Y.
Welch, Mrs. J. M. (Barbara)	Worley, Cissy; Jr. High Dept.
Wentz, Mrs. O. F.; H. B.	Wright, James M.
Wethington, Mrs. J. W.; N. R.	Wright, Mrs. James M. (Jean)
Wheless, Mrs. Patty Scott Helms; N. R.	
Wilkinson, Mrs. John E. (Kate); H. B.	Yeager, Mrs. H. L. (Joan)
Williams, Mrs. Gary Thomas (Carole);	
N. R.	
Willis, Mrs. C. M.; H. B.	Zeaman, Mrs. J. H. (Beverly)

Chapter XII

Missions

The missionary activities in Calvary Church have gone through some stages that are hard to describe. Up until the time the church was given conference connection, in 1885, there appears to have been no effort in this regard. This is understandable, since the little mission was not self-supporting. After 1885 the church paid the conference claims upon it and this, of course, has been continued through the years.

The first effort to do more than this was begun by the women. They organized into what was called the Ladies Aid Society. In addition to helping furnish the church and the parsonage, this group did make a pledge to missions. Later the Woman's Foreign Missionary Society was formed and the two organizations functioned simultaneously. The date of the organization of the latter is not a matter of record; however, there is a picture 1898, shown herewith and the caption reads: "Officers of the Woman's Foreign Missionary Society". Unlike today, this group functioned only in terms of foreign missions.

Through the years while Calvary was on Church Street, there is no record of anything in the way of a missionary special. However, when Rev. C. M. Short became the pastor in 1922, when the church was on Mint Street, a missionary special was begun. The appeal was to help supplement the salary of Rev. M. B. Stokes, a missionary to Korea. There is no record of when this effort was terminated, nor the amount that was finally raised.

During 1923, when Mr. J. Sam Hinson was the Superintendent of the Church School, he was successful in getting the classes to pledge and pay \$1,000.00 per year toward World Service.

The church really became missionary minded after getting into the present location. As evidence of this, Calvary, at this writing, was paying one-half of the salaries of two missionary families. One of the families was that of Rev. R. Lonnie Turnipseed. His station was Hong Kong, British Crown Colony. One half of this salary was paid by the First Methodist Church in Morganton, North Carolina. The other family was that of Mr. Seavy A. Carroll, whose station was Salisbury, Southern Rhodesia. The total of the two salaries amounted to \$7,500.00 per year. Other special gifts by individuals and classes were sent from time to time. Both of these missionary families have visited Calvary at times when on furlough.

The acts that led to the decision to adopt these missionary families are recorded on the pages of meetings of the Official Board. They did not become a part of the Calvary family all at once. The Turnipseeds were the first to be adopted. The matter had come up from time to time during the pastorage of Rev. Lee R. Spencer, but nothing concrete was done. It must be said that the church was deeply engaged in the matter of getting the financing of the new church worked out to meet the budget. As has already been stated, the debt was paid off in seven years—this much earlier than had been expected. At this time, the idea of helping finance a missionary family was renewed with enthusiasm.

As far as could be ascertained, no record was kept of a meeting of the Commission on Missions at Calvary, at the time it was determined to recommend to the Official Board, that a missionary family be adopted. Members of that Commission, however, stated that the matter had come up from time to time and that the Finance Committee had been contacted to determine if the church could afford the expense attached to such an undertaking. Upon getting the nod from this committee, the matter was set.

At a meeting of the Official Board, on March 4, 1957, Mr. Maynard Simpson

made the motion that the recommendation of the Commission on Missions, be adopted and that we settle on the Turnipseed family. The amount set as our part, at the time was \$2,400.00. Later the amount was increased to \$3,750.00.

At a meeting of the Official Board on September 8, 1958, Dr. Akers stated that our effort to pay the entire amount of the salaries of the Turnipseeds was turned down. The idea of doing so had come up earlier. Since the church felt that it could afford to do more in the matter of a mission special, another idea was born. Mr. Lawrence Setzer made a motion that we adopt another family and in the motion suggested that Dr. Akers investigate the matter and report to a later meeting.

On February 2, 1959, at a meeting of the Board, Dr. Akers read a letter from Dr. Horace McSwain, the Conference Secretary on Missions, in which letter he let it be known that there was a fine family available to us. He gave the qualifications of this family, by the name of Seavy A. Carroll. Mr. J. Sam Hinson made a motion, seconded by Mr. Thomas L. Disher, that we advise Dr. McSwain that we would like to have the Carrolls. The motion was carried and Dr. Akers was given the job of implementing the matter. In this instance, the salary was split between the church and the North Carolina Conference.

Calvary was indeed fortunate to have these fine people as a part of our family. The qualification of these people speak for themselves, as we look at what the Board of Missions of the Methodist Church had to say about them in a report to us. Quoting from the report of the Board of Missions of the Methodist Church, 475 Riverside Drive, New York 27, N. Y., we learn about the Turnipseed family: Rev. Robert Lawrence Turnipseed was born in Greenwood, South Carolina and spent most of his life in Statesville, North Carolina (Parents names not given). He was graduated from Davidson College in 1950 with a bachelor of science degree in chemistry. He later received a bachelor of divinity degree at Candler School of Theology in 1955 and received a Masters degree in 1958. Before he had completed his Masters degree, he was commissioned as a missionary of the Methodist Church and subsequently sent to Hong Kong as his first assignment. For several years thereafter, he worked among the refugees there. He is spoken of as Pastor and Evangelist; working in community settlement villages, which included schools, medical clinics, libraries and church programs.

Olive Wilkinson Turnipseed whom he married on June 12, 1954, was also a person of many qualifications. She was born in Newman, Georgia and was a graduate of Agnes Scott College. She later received a Masters degree from Presbyterian Union Seminary, Richmond, Virginia. It is easy to see that these people were thoroughly qualified for the work assigned to them. They had 2 children at the time of this report.

The report regarding the Carrolls, showing their qualifications, was likewise received from the General Board of Missions and this report justified the Calvary folks in settling on them as part of the family. However, there appeared in the North Carolina Christian Advocate, an article about these people, which tells a great deal more. Permission was given by the Advocate to reprint this article and it is given herewith:

Why would a successful lawyer, judge and North Carolina State Senator, or men in other professions, give up all this and become a missionary?

HERE IS WHY ONE DID!

On this 25th day of August, 1959, we're headed for Southern Rhodesia, a British Colony near the Southeastern Coast of Africa. We'll stop in England and study for a period of time at Saint Andrew's College, near Birmingham. This will involve special studies, giving us additional preparation for the missionary work which lies ahead. We'll leave England the latter part of December.

Who are we? Seavy is a lawyer, of Fayetteville, North Carolina. He served four years as solicitor and four years as judge of the Cumberland County Recorders court. He served two years as State Senator of North Carolina, and is a graduate of Fayetteville High School, Wake Forest College and Wake Forest Law School.

In 1956, Seavy travelled with Holland Hale, a Methodist Minister, through the jungles of ten countries in South America. He slept out and cooked out, and bathed in the mountain streams. He saw the great need for uplifting of thousands of people who are scarred by lack of education, by ignorance and its accompanying evils of poverty and non-Christian ways of life. He visited missionaries and could see and understand the great work they are doing for the uplifting of small segments of humanity. Seavy saw and understood the tremendous need for Christian education and understanding. Virginia is a graduate of Fayetteville High School and Meredith College. She has taught school in Wilmington, North Carolina, and at Fort Bragg, North Carolina. She has always had strong interests in missionary work. Virginia and Seavy were married November 16, 1956 and they began reading and inquiring about missionary work, and learned more about the needs of the world.

Virginia Carolyn (Carrie) was born September 25, 1957; Catherine (Cathy) Brooks was born July 3, 1959. We were accepted as missionary candidates of the Board of Missions of the Methodist Church in September, 1958. In addition to our many experiences of life in working with people, our preparation for the service ahead includes two quarters of study at Scarritt College, Nashville, Tennessee, and a summer at Chapel Hill, North Carolina, studying about Africa, its people and its problems, and attempting to learn more about Christianity.

We were commissioned at Buck Hill Falls, Pennsylvania, in January of this year. Seavy attended the annual meeting of newly-commissioned and furloughed missionaries at DePauw University, Greencastle, Indiana.

We have rubbed elbows with, and have known and appreciated, hundreds of the finest people in the world's family of missionaries. We know that they're not sad-faced, "different" people. They're not the people depicted by cartoonists, blindly marching to a cannibal's boiling pot in the midst of a steaming jungle.

We do know that they are happy people, eager to serve mankind, content in their experience of witnessing for Christianity - happy to contribute their lives of work elevating the living standards of those who know nothing but poverty and chaos, and relieving many of disease, suffering and ignorance.

We have learned that missionaries are strong, often athletically inclined, and studious, with a reasonable knowledge of world affairs. They can till the ground and dig a well; they can build a house and blaze a road; they can walk with princes and with kings. . . . "Nor lose the common touch." They are a part of all. " . . . they have met," and many they have not met.

We're going to Southern Rhodesia as missionaries in the field of education. Seavy will provide legal services in those instances where legal problems are presented-for individual missionaries as well as in matters pertaining to relationships between the missionary groups and the Governmental officials.

We are humble as we recognize the tremendous responsibilities which shall be awaiting and ever with us. We are humble as we understand the enormity of the footprints in Africa, left by those who had not the material resources which shall aid us, but who had only the strength and zeal of the Christian Witness. We are humble as we realize the sincere confidence which has been placed in us by our supporting church-Calvary Methodist Church in Charlotte, North Carolina and the North Carolina Methodist Conference, and the many individuals who have expressed strong interest in the missionary cause.

This is the first of a series of periodical letters. We hope to tell a part of the "Missionary Story," as it unfolds in Africa, and as we see it. This letter will

reach only a small number of persons who might be interested in learning more about missionary work. We shall be happy to know of your interest.

Sincerely,

THE CARROLLS

Seavy, Virginia, Carrie & Cathy

CONNECTIONAL METHODISM AND MISSIONS

The genius of Methodism cannot be stated in a word and certainly it contains much that we have in common with other denominations. However, in certain ways, Methodism is different and this difference stands out in its policy and organizational set-up.

The matter of commitment on the part of both the Clergy and the Laity is a must, if the Kingdom of God is advanced by any Christian group. This, however, is only one of the things that Methodists strive for.

In an effort to enumerate the factors that set the Methodist Church apart from other Christian groups, we must include three things. The first is the salary supplement for young preachers who cannot live on the salaries paid by their charges. Methodism takes care of its preachers. Another is the standardization of its program, its literature and its over-all effort. The other, and this should be emphasized, is Connectionalism. Many Methodist members, probably do not know what this means, but it is an all-embracing word. No part, however small, in the Methodist Church is overlooked. The strong help the weak; what is needed to be done in any one place is the responsibility of all. New churches are established by an assessment on each church member. For the orphanages and the homes for the aged, each church is allotted an amount based on its ability to pay.

An illustration of Connectionalism as it relates to Missions, comes out of a talk at a recent homecoming by a former member of Calvary, who helped to organize two new churches. This man is Mr. E. L. Mayhew who was a member of Calvary for twenty-seven years. He tells of leaving Calvary to help to organize Morris Field Methodist Church after the Second World War. This church lasted for several years, until the old barracks, which housed young couples, during a shortage of homes, was dismantled. Then the church was discontinued as a charge. However, some of the people who had been the backbone of the Morris Field Church wanted to build a church in the Steele Creek area which was close by. An attempt to get help from the City Mission Board was unsuccessful at the time. There was, however, a Calvary member on the Board who offered Mr. Mayhew an opportunity to speak to the Calvary Board of Stewards, on the subject. This he did and the Board gave \$2,500.00 towards the project, which amount paid for the lot on which the church was to be built. Subsequently, a check for another \$1,000.00 was mailed to Mr. Mayhew, with a notation, "from Calvary Church". This made \$3,500.00 which this church was responsible for.

The reason the City Mission Board did not help the Steelberry Church at the time is on account of policy. The Board usually selects locations for new churches and follows through on that basis. However, help was given later, in a substantial amount. At the time Calvary made its contribution, the matter of starting the enterprise was in its infancy.

Mr. Mayhew says that but for the help of Calvary, the Steelberry Church could never have become a reality.



The Carrolls



The Turnipseeds



Officers of newly organized Missionary Society 1898

Chapter XIII

Music A Tradition

Music has always been a tradition in Methodism, and should be; not that other denominations emphasize music less, but simply that when the Wesley Societies began, there were among the leaders, two men who became outstanding in the field of Hymnology. They were John Wesley, the founder of Methodism, and his younger brother Charles. Both wrote many hymns for worship purposes and numerous of them have been used through the years since. Charles Wesley is said to have written over a thousand hymns, many of which we cherish today. He reached the zenith of this effort in the grand old hymn of praise, "O for a Thousand Tongues to Sing my Great Redeemer's Praise"—This heritage has been the inspiration for Methodists to sing with much gusto the praises of God, since that time.

Music has been, likewise, a tradition with Calvary Church. The fact that music has played an unusual part in the organization of this church is significant. Recorded on other pages in this volume, is a detailed account of Rev. Butt's method in gathering people to hear him preach. Calvary Church was organized in this way. It was also stated that Mr. Arthur Butt was a gifted musician, being a fine violinist. These two men remained in the organization for more than fifteen years, lending their talents to the program. Time, of course, brought changes, but it has seemed that when one leader passed from the scene, another has arisen and the church has been able to maintain a high level of musical attainment. Through the years there have been some fine musicians, gifted and trained, who have played a part in the music at Calvary. A pinnacle, in this regard was reached about the turn of the century. Most families sacrificed to allow their daughters to learn to play the piano. This gave the choir many young people who could read music, thus enhancing the quality of their rendition. Fine musical cantatas were given during these days, when Mr. Louis Lamar Ledwell was the director. Mr. Ledwell possessed a fine tenor voice and was excellent in getting the best effort from the choir. It has been said of Mr. Ledwell, that when singing with other choral groups in the city, the windows would rattle when he took the high note on the end of a song. There were other gifted singers at the time in the choir. One of them later sang with the Civic Opera Association in Washington, D. C.

Another attraction at the Sunday School services during these days and up until after the First World War, was an instrumental group that played during the devotional period. They played the music to the songs sung by the people. (Everyone of all ages met in the sanctuary for a devotional period before going to classes.) This ensemble consisted of Mr. Bowman Furr, violinist, Mr. Milton Todd, trumpet, Mr. A. M. Smith, Bass Fiddle; Miss Gertrude Dooley or Mrs. Bessie Blackburn played the piano. This kind of accompaniment stimulated the attendance and the singing.

There are in the membership of the church, today, three women, who with another, residing elsewhere, formed a unique singing group. They were two sets of first cousins, namely, Mildred Blackburn, now Mrs. W. G. Helms; and Loraine Bates, now Mrs. F. O. Beatty, one set; Elizabeth Ledwell, now Mrs. W. K. Price and Sarah Ledwell, now Mrs. Theron Helms, the other. These young ladies were a weekly attraction at the church and were in demand for other occasions in the city.

Some of the musicians in the church, from time to time, were music teachers in private or the public schools. Miss Gertrude Dooley taught privately; Miss

Eloise Dooley, in the City Schools. Mrs. Margaret Moore, who taught in the County Schools, later became choir director in the church and was in this capacity for fifteen years. Mr. Henry Forest, the director of today, also taught in the County Schools.

Another person who came to us as choir director and organist, shortly after the church was moved to Mint Street, was Mrs. Pearl Laney. Mrs. Laney was unusually good in this capacity and fine music was the order of the day under her direction. She taught organ lessons and one of her pupils is Mrs. T. F. O'Brien, the organist of today. Mrs. O'Brien (Mary) shows the result of Mrs. Laney's teaching, for she has the touch and the feeling that could come only from the soul. She has been the organist in the church, now for more than thirty years. Mr. T. F. O'Brien, Mary's husband and a bass in the choir, has sung in other choral groups in the city and was formerly a member of the Charlotte Opera Association.

Another feature engaged in by some of the Calvary members is referred to as "The Gospel Wagon". Perhaps copying the way the Rev. Butt had done years before, Mr. and Mrs. Dick Morse organized this singing group, whose effort created a lot of fine comment about Calvary. This activity was started in 1898 and lasted for several years.

In addition to the Chancel Choir of the church, there are also two other choirs. One is the Junior Choir, directed by Mrs. Gertrude Gilland. This fine group of youngsters furnish music on special occasions, to the delight of all in the church. Mrs. Gilland has a gift in handling children. Another singing group is the Young People's Choir. Some of these members are also in the Chancel Choir. They render the music for the Sunday evening services.

One of our correspondents, who has been to Lake Junaluska many times, relates an experience that shows what part music can play in worship. His story is quoted here: "Several years ago, I was sent from our church to a conference, during which time I had the most uplifting experience of my life. The stage was set for what happened, for the Conference furnished some fine preaching and some fine music. The atmosphere was exhilarating and one could only feel that he was in the company of the best people in Christendom. Certainly these folks were the cream of Methodism - preachers, teachers, and leaders in the Kingdom of God on earth. There was an air of expectancy which was climaxed by the service on Sunday morning. Bishop John Branscomb (now deceased) preached that morning and the sermon was powerful. There were an estimated six thousand people in the auditorium and on the grounds outside, who heard him. The message stirred me and must have done so to others in that great throng. Just as Bishop Branscomb finished the message and sat down, Mr. Draper, the choir director, sprang to his feet and gave a cue to the pianist who began "He Lives, He Lives, Christ Jesus Lives Today!"—This great company took up the refrain and the sound reverberated through the hills surrounding the lake. I'm sure that the people in Waynesville must have heard it.

I could not hold back the tears, I was so overwhelmed with what my heart felt. I reached for my handkerchief and while doing so, looked around to see if I was being conspicuous. I was not alone in my feelings; others around me were also wiping the tears from their eyes. I shall never forget the exaltation of that hour. I said to myself, that Methodists who used to shout, don't shout anymore, they cry."

The story told above illustrates the value of music in devotions when accompanied by the other inspiring things that make up the Methodist order of worship. Only a person who had been accustomed to hearing inspiring, worshipful music, could have had such an experience.

THE MUSIC OF OBEDIENCE

All of life is set to music to the soul's discerning ear.
To that soul attuned to things divine, Heaven's anthems are brought near.
There is the music of the birds, the breezes rustling through the trees;
The lullaby of babbling brooks, the crescendo of the seas.
The seasons have their cadence, each different from the rest,
And their theme-song is variety that gives to life its zest.
So our lives can be filled with music as we learn to do God's will;
For the only way is to obey if our calling we fulfill.
There are different kinds of music that come to the trusting soul,
But the kind that is best above all the rest, creates a symphony that is whole.
Yet obeying may only be in part of the things that God requires
And the music thereof lacks the charm the composer thus desires.
What does the Lord require of thee? the prophet asked of old;
And Christ himself came to fulfill these precepts, we are told.
"To clothe the cold and naked, the hungry ones to feed;
To minister to the least of these, wherever there is need."
There is a place in our relationship to others and to God,
That sets our souls to singing as we tramp this earthly sod.
'Tis the music of obedience that thrills us through and through
And our repertoire is endless and our songs are ever new.
To those Christians who obey God's laws in full is given
The rare privilege to hear the grandest symphony of Heaven.

George W. Dooley

ADULT CHOIR IN 1965

DIRECTOR: Henry Forest

ORGANIST: Mrs. T. Frank O'Brien

SOPRANOS

Mrs. Dianne Bailes
Mrs. Virginia Sutton
Mrs. Peggy Edwards
Miss Edythe Ledwell

Mrs. Carolyn Little
Miss Sherri Tadlock
Miss Vicki Tadlock
Miss Janet Sachazeski

Miss Dottie Huneycutt

ALTOS

Mrs. Mildred Helms
Miss Binnie Mulligan

Mrs. Elizabeth Price
Mrs. Edna Winkler

Mrs. Juanita Fowler

TENORS

Henry Forest

Alton R. Little

BASSOS

C. G. Little

T. Frank O'Brien

Joseph Sachazeski



The Chancel Choir



Mary and Frank O'Brien

Chapter XIV

"This and That"

THE CHURCH MAKES THE PEOPLE

Of course, the people make up the church and there must be members or you have nothing. However, there is something that the church does for its members. This is always true or else there would be no reason for joining the church. You say that this is obvious. What the church does for those who attend and support it is temporal as well as offering eternal life through its ministry. The Psalmist said long ago that he had never seen the righteous forsaken nor their seed begging bread! How true!

Calvary Church is a good example of this great truth. If we look back at the early days of Calvary and know the kind of folks who joined this little congregation in its beginning and for years thereafter, they were for the most part people of meager means. There were a few substantial members who because of their Christian spirit invested much in sustaining it. Looking at the first place of worship at the corner of Mint and Morehead Streets and comparing that edifice with our beautiful Sanctuary and the accompanying Educational Building of today, no imagination is needed to show that we have come a long way. Something has happened to the people during the intervening years. Each edifice in its turn, Calvary one, two, three and four, shows that economic progress has been made as well as progress in bringing the Gospel to the people of Charlotte. God has prospered His people.

We refrain from mentioning names of families for obvious reasons, but it is nevertheless a fact of history that most of Calvary's members were poor. There were some fine church buildings in Charlotte before the turn of the century and these places of worship were built by people who could afford it. The little one-room Calvary Mission was all that its members could afford. Calvary has been a strange church as regards its membership in that there have been very few professional men among its members. Very few until recent years, have been college graduates. They were farmers, grocers, clerks, tradesmen and the like. Now the whole matter has changed.

On another page there are recorded names of many who have college degrees and many who are now in college at this writing. In the third and fourth generations of Calvary worshippers, there is wealth and prominence that their forebears never dreamed of. Could it be true that the church is responsible? Does not honesty and fairdealing and the practice of the Church's preachments result always in just this sort of thing? Yes, the church has many blessings to offer the world. Our task is to enthusiastically proclaim this doctrine to mankind.

THE GOOD OLD DAYS

It is a psychological fact that the good old days are those which we remember as being the most pleasant and carefree that have occurred in our lives. Of course, these times differ with the individual and groups. However, there was a period of time in the history of Calvary Church, that has been referred to in this manner, by more people than any other. They were the days before the first World War. Things thereafter seemed to change. Many have said, "Remember this and remember that", and these remarks usually refer to that period of time.

During this period, Calvary was a community church and this fact contributed to the things that were different. Shortly after the war was over, the church moved to a new location at Mint and Quincy Streets and the congregation became scattered over the city. The community church with certain obvious advantages was over. It was of course, necessary to move because the work suffered for lack of space to carry on. The church had been in the Church Street location for fifty years. The choice of Mint Street as a place to build soon revealed that long-range foresight was lacking. Let's relate what soon took place in and around the Church on Mint Street. Industrial development began to push many families out of the area. The automobile had replaced the horse and buggy. The city was growing and there was a general migration to the suburbs. The things that had made the old community church affairs something to remember had been lost.

The good old days, in the mind of many, were those when there were picnics, ice cream suppers, parties, and Christmas entertainments. These things were not emphasized above the spiritual; they were simply added features to the church program that appealed to the young. Let's see how these things have become nostalgic.

Let's talk about the picnics. They were really wonderful affairs and usually happened on the fourth of July when most people could go. We met at the church at six in the morning, for there was usually a long trip to the river or some lake. It took a dozen horse-drawn moving vans with benches on each side to accommodate those who did not have their own rigs. The vans were lined up near the church and loaded under supervision. And off we went. There was one vehicle that was loaded with the picnic baskets and a barrel of lemonade. The hay-ride atmosphere prevailed. Singing was always in evidence. Some of the boys would get out of the vans and run along side to pick the wild plums and blackberries that grew on the roadside at that time of year. We would usually arrive at our destination around nine o'clock and all was unloaded. Many different means of entertainment were provided. There was a baseball game for the young men and those who thought that they were young. There was horse-shoe pitching for the elderly and swimming for those who preferred it. In the afternoon, there were bag races, threelegged races and on occasion, a greasy-pig-catching event. About twelve o'clock the food was spread. Those who are living today, who were fortunate enough to be there, can recall, that at a given moment, Uncle Jake Shuman would holler, "Come and get it". What a thrill! Fried chicken, ham, salads, vegetables, pies and cakes were devoured with gusto. Then a siesta for a while was in order. We usually stayed until sundown, after eating the remains of the food. The trip back to the church was accompanied by much singing and laughter. A wonderful day had been spent—something to remember.

The ice cream suppers were held by the women in order to make money for the work of the Ladies Aid Society. These were held at the homes of the members. You could get a lot of ice cream and cake for a dime and most had seconds and thirds. There were games played to entertain the young. The most popular was drop-the-handkerchief. Many boys and girls got their first kiss at an ice cream supper.

Parties held at the homes of members were memorable affairs. The community factor was here most manifested. The usual games were played; however, the occasions afforded opportunity for young couples to wander off together. Many a marriage in Calvary has resulted from the social contacts at these parties. There can be counted today, dozens of couples in the church that fell in love as a result of being thrown together at these social affairs.

The Christmas entertainments at Calvary were extravaganzas. It was the custom to have a large Christmas tree beautifully decorated around which were piled bags containing candy and fruits for every person on the Sunday School roster. Then there were special gifts for the teachers by the classes and a big gift for the Superintendent of the Sunday School. Before the gifts were given out there was a play presented by the young people and the tots. Several weeks rehearsing went into preparation for the play. There was a stage built across the pulpit and chancel area, that extended to the walls on either side. On this stage paraded angels, elves, Santa's helpers and of course, Santa Claus himself. It was always a thrill to take part in one of these plays. The church was always full and many had to stand up. No one who ever went to Calvary Church in those days will forget those thrilling occasions.

These things simply do not happen on this wise any more. They were the good old days.

CONTEMPORARY CHARLOTTE BEFORE THE TURN OF THE CENTURY

This article is not intended to describe the City of Charlotte during this period of time, except as it relates to the growth of the Church. Calvary had a phenomenal growth during those days and of course, there is a reason for it. The congregation grew from 112 members in 1880 to 225 members in 1891—this is more than double in the eleven year period.

Standing one day at the corner of Fourth and Tryon Streets, this writer happened to meet Mr. John Grose, at the time, eighty-seven years old and a member of Calvary Church when he was a young man. We reminisced a little about the church and the conversation came around to the days when he was a member. He talked about the "Good Old Days", something that is mentioned elsewhere in the volume. He then began to talk about some things that are not directly related to the subject at hand, but are of enough interest to be mentioned here. He said, "You know, I operated the cigar stand right here in the old Buford Hotel for many years and watched Charlotte grow from this vantage point. There was another hotel on the corner at the square, the Central. The traveling men sat in chairs on the sidewalk in front of these places, swapping their yarns and looking over the women that passed. Decent women would not walk on that side of the street in those days. Too, there were 23 saloons within four blocks of Independence Square at the time. A lot of people were moving into Charlotte from other places".

This prompted a look at the encyclopedia for facts on the matter and it was found that Charlotte had its greatest per capita growth from 1890 to 1910; from 11,000 to 33,000.

A letter was written to Mr. H. E. C. Bryant at Morganton, North Carolina for some information as to why the great influx of people at the time. His letter, in part, is copied here:

"Dear Sir:

As to your request for information about the remarkable increase in Charlotte's population from 1890 to 1910, there is no mystery about it. The city was a farmer's in 1890. Between that time and 1910, it became a manufacturer's center. People were coming from everywhere for the progress of the cotton industry development. If you will see the last chapter in the first volume of D. A. Tompkins History of Mecklenburg, published in 1903, you will get an idea of what was happening to draw people. My recollection is that in 1900 Charlotte had two cotton mills and before 1910 there were five. These were

drawing men and women from the farms to the mills. In addition to operatives of spindles and looms, many people were coming to work in machine shops where textile machinery was being made, and allied shops for replacement and repairs. Many came from the North, beginning at Baltimore. One Ex-United States Senator came from Rhode Island. All sorts of workers came to Charlotte.

When I went to work there in 1895, just two women worked in stores. Stenographers and secretaries had to be brought from the North, as Mecklenburg women had not gone from the homes to work in stores, business offices, etc. Mr. Tompkins, who had a large machine shop, had to get Miss Anna Twelvetrees from the North to be his office worker. Other business outfits had to hunt elsewhere.

This is about the best I can do for you."

Cordially,

H. E. C. (Buck) Bryant.

Of course, all the churches in the city grew in keeping with the population and Calvary benefitted also. However, there is a story here that had a bearing on the growth of Calvary, not alone in members, but also in the quality of leadership that resulted.

Among those who moved to Charlotte a little earlier than the days mentioned, were several families, all related, who came up from South Carolina. Mr. Will Walker, spokesman for the group, said that they simply could not make a living in Chester County where they came from. The war had done to them what had happened to so many in the rural areas of the South. After much discussion as to what move to make for their betterment, it was decided to move, lock, stock and barrel to Charlotte where jobs could be found. These are the names of families, men, women and children who made the move. The Walkers, the Harts, the Dooleys, the Jarrells and the Kennedys. All of them moved their letters to Calvary Church and became staunch members, furnishing leadership through the years. In the church in 1965 there are those in the third and fourth generations of the Kennedys, the Jarrells and the Dooleys. Others of the group have either died off or moved to other places.

It seems that the places where most people moved from to Charlotte were South Carolina and in this state from Union County. Furnishing leaders in the church from Union County are names like Clontz, Helms and Hinson. It is not desired that some disaster come about to bring fine people into the congregation, but the church can certainly use more of the kind that this story tells about.

PREACHERS THAT CALVARY HAS PRODUCED

It may be stretching the truth a little to say that Calvary has produced all the preachers who will be mentioned here and it would probably be more nearly correct to say that Calvary had a part in producing them. However, Calvary has had some of them who are entirely products of the church.

Going way back to the earliest days of the mission, lay preachers who kept the enterprise alive were given the status of Reverend through the mission. Certainly Calvary produced these men out of necessity. Most of them have been referred to earlier, but it is entirely in order that they should be mentioned here. According to the records, they are: John F. Butt, Organizer, Thomas Ledwell, James Smith and A. O. Asbury. These men were instrumental in organizing other Methodist Churches in the area. It has been pointed out that Rev. Mr. Butt was also the organizer of the Dilworth Methodist Church. It has not been clearly determined that the other men mentioned helped him, but it seems entirely likely that they gave him some support. We do know that Rev. James Smith, one of the men who helped to organize Calvary, also preached

at Big Spring Church, subsequently, and was the pastor in charge there for five years. Certainly Calvary can claim the entire responsibility for these men going into the ministry, even if on a limited basis.

During the years that follow, preachers from the Church were slow to come by. Even then some of them entered the ministry of other denominations. L. A. Gable, Jr. is one of them who left and is now serving effectively in another church. Joseph R. Parsons is another who left the Methodist Church and is now doing well in his adopted denomination. James Rogers studied for the ministry and was for a while at Brevard College in an administrative capacity.

Over the years, preachers who have served Calvary, have had sons who were in school, studying for the ministry during their stay. George Needham is one of them and although we cannot claim entire responsibility for his calling, certainly no other one church can either. He is a product of many environments. George is at this writing at First Church, Dallas, North Carolina. Joe L. Ervin, we do claim, because he was in high school at the time his father, Rev. M. G. Ervin was pastor at Calvary. Too, Joe married a young lady from the church, Carolyn Hinson, daughter of Mr. J. Sam Hinson.

He was in 1964, Pastor of the Spruce Pine Methodist Church in Spruce Pine, N. C. and doing well.

The most outstanding minister of the Gospel that Calvary claims is Dr. James H. Phillips brother of D. L. Phillips, H. L. Phillips and Mrs. Gertrude Gilland; all of the congregation.

Dr. Phillips had been a member of Calvary Church since childhood and a member of the church's quarterly conference after being ordained into the ministry. He was admitted to the Western North Carolina Conference shortly after graduating at Duke University in 1933. He immediately entered the Duke Divinity School and finished there in 1935. Thereafter he received the B.D. Degree in 1936 from Yale University and the Ph.D. in 1942. He taught in the American University, Washington, D. C. for one year, served as the Associate Pastor of the First Congregational Church in Waterbury, Conn., Associate Pastor of Foundry Methodist Church in Washington, D. C., and Chaplain in the Second Air Force, A.A.F. 1943-45. He was elected vice-president of the Duke Faculty Club, April 1950 and president of the same in 1952. As of this writing, he is Chaplain of Duke University and Associate Professor of Biblical Literature.

There are two other preachers who should be mentioned with reference to their relation to Calvary. One is the Rev. Lloyd Darrell Parris who came as Educational Assistant, December 1st, 1960 and remained until December 31st, 1962, when he decided to enter Emory University to complete his seminary work. Darrell had had some previous experience in preaching before he came; having served as supply pastor while in school at Scarrit College. While at Calvary he occupied the pulpit a number of times and with his other duties, won the hearts of all the people. His educational back-ground Brevard College, Scarrit College and American University. While at Calvary, he was married to Miss Louise Tweed a nurse at Memorial Hospital. He certainly had the makings of a good Methodist preacher. He was to have been admitted to the Western North Carolina Conference in June of 1964. He was to have gone back to Emory in the fall to complete his work there before returning to an assignment. Darrell remained a member of the Calvary Quarterly Conference in 1964.

The other young man who had some training at Calvary for his future work as a Methodist Minister was Bernard R. Fitzgerald. He was in college most of the time when his father was at Calvary, but here again, Calvary can claim some influence on his life; since it was here that he was called to preach.



Dwight L. Phillips



Viola Elizabeth Ledwell Phillips



Dr. James H. Phillips



H. L. Phillips

THE LIBRARY

In the plans for the present church building, there was a room designated as the Library. When the building was completed and the Library set up, there were just a few non-descript books to put on the shelves. The situation remained like this for a year or more, until Mr. and Mrs. Robert E. Beatty undertook to do something about it.

Mrs. Beatty, the former Jean Yandle, came to Calvary in 1953 as Director of Christian Education, a place in the church organization for which she was trained. She proved to be a very versatile individual. In addition to her duties as Director, she sang in the choir as a soloist and directed the Junior Choir. However, she fell in love with one of the young men in the church, by the name of Robert E. Beatty, a great-grandson of Mr. James Jacob Shuman, and they were married. Jean says that the library was a pet project of her husband. At any rate, they have done a fine job.

The library has more than a thousand listed volumes at this writing and is being added to regularly. Mrs. Beatty's training has been invaluable in the matter of selecting the books.

The Beattys have two children, a boy and a girl. They represent the fifth generation of Calvary folks. There is no wonder that these good people would take such an interest in what happens at Calvary Church. It is of interest to know that on the occasion of the christening of their first child Louise, on Christmas Day, 1955, that Mrs. Shuman was living and present.

CALVARY STUDENTS IN COLLEGE

Calvary Church can rightfully be proud of the relatively large number of young people who enjoy educational privileges on the college level. However, this is only part of the story as we take note of the fact that so many who have graduated in recent years have taken their place in the leadership pool of the church. Calvary of the future will have this obvious advantage.

Mrs. Linda Aderholdt Moore
Duke University

Miss Nancye Baker
U.N.C.G.

Libby Cromartie
U.N.C.G.

Wally Killough, Jr.
U.N.C.

Miss Willie Lloyd
Pfeiffer College

H. L. (Bud) Phillips, Jr.
U.N.C.

Francis O. Patterson, Jr.
Conference course of study,
The Methodist Board of Education,
Nashville, Tenn.

Wayne Spurrier
University of Virginia

Ronald Winkler
Lees-McRae College

Gary Williams
Georgia Tech

Doug Smith
U.N.C.

Miss Betty Birke
U.N.C.G.

Bobby Burns
Charlotte College

Wayne Baucom
Charlotte College

Wayne Smith
N. C. State



Five generations of Calvary folks. Mrs. James Jacob Shuman—ninety-five at the time, Mrs. D. S. Bates, Mrs. F. O. Beatty, Mrs. Robert E. Beatty, Robert O. Beatty, Louise Cole Beatty.



Bud Phillips



Freddie Cromertie



Jerry Huneycutt



Gary Williams

ATHLETICS

Calvary Church has always believed in church sponsored athletics. Certainly, young people want to indulge in sports of various kinds and will do so under the guidance of the church or in some other way.

The program at Calvary began in an organized way in 1920, when a representative team entered the Sunday School League to play baseball. This league continued for a good many years, and of course, the personnel changed from time to time; however, there are some of the men who played on the teams still in the church. Upon making inquiry, those still with the church are Sam Hinson, Tom Hall, Charlie Brown, "Husky" Moore, Bill Timmons, Grady Helms, George Dooley, Olin Mock, Jack Alexander. Lloyd Mock, recently deceased, was on the team. Others who played in the league, but with the Pritchard Memorial team, and who also are members of Calvary today, are Harold Keeter, Harold (Slick) Phillips, Melvin Grier and Cy Dillon (recently deceased). Other players that came along later were "Skinny" Pace, Tom Cathcart, Tommy Moore, Craig Gadd, Ray Smith, Donny Smith, Bill Cobb, Fred Severs, John Black, Joe Black, Robert Black, "Red" Hasty, Fred Dixon, Robert Rowe and Gordon Rowe. The team in the later years was coached by Melvin Grier and Fred Severs was the captain. It is noteworthy that Fred Severs is coach of the American Legion Junior team sponsored by Post #380 and has a good record in this capacity. Fred's son, Johnny, 12 years old, is a fine athlete, having been given special award for his fine play with a Pop Warner football team—also plays baseball. Fred, along with Bill Cobb were both three—sport athletes while attending Harding High School. Records have not been kept to determine how well the teams came out in competition during the years, but it sufficeth to say that they had a good time under church supervision.

When softball came into popularity, a team from the church played this game, also. Names of the players on the team are not available at this writing.

Basketball has always been popular among our young people and we have a team at present (1964). The members of this team are: Larry Vessels, Allan Hedgewood, Larry McAfee, Carter Pittman, Mike Wingate, "Skinny" Polham, William Lloyd, Jimmie Irving, Herbert Dickson and Gary Keziah. This team is made up of boys in the Explorer Scouts and not all of them are members of the church school (the scouting program includes boys and girls from other churches). Cecil King is the coach of the group. They have in their possession a trophy, showing that they were champions of their league during the season recently completed.

Pictures are shown here of some of the fine athletes from the church. Bud Phillips is flanker-back for the University of North Carolina at Chapel Hill. Freddie Cromartie is a lineman for the Duke University team. Jerry Huneycutt is a back-field man for Duke University. The nick-names of these boys are used because this is the only way they could be identified by their fellow players. Of course, this article will be of more interest to athletic participants than to anyone else.

Olin Mock died recently, July 1, 1964.

Gary Williams, who is a "star" on the Georgia Tech football team, was married to Carole Hunter, a member of Calvary Church, in July of 1964. They were married in Calvary Church and although he is not a member, he committed himself to membership when he graduates.

CALVARY MEN IN SERVICE IN TIME OF WAR

It is not known who of the early Calvary men served in the war between the States, however, it is fairly certain that most of them were fighting for the Confederacy. This war took the able-bodied men from 16 to 60, therefore, we

must presume that most of them answered the call to the colors. Grandchildren of today recall that there were men in the church, with wooden legs and wearing armless sleeves. We can only speculate here.

PERIOD OF 1916 THRU 1918

Records during this period are preserved. However, some were on the Mexican border at the time and some of them served over-seas when America declared war of Germany.

John F. Bennett
 William Prenn Blackburn (killed)
 Isaac F. Clontz
 R. A. Cochrane
 George W. Dooley
 C. L. Freeman
 E. E. French
 E. M. Gallant
 Charles F. Jarrell
 R. A. Kennedy

W. E. Ledwell
 A. M. Smith
 Paul Timmons
 Wm. C. Timmons, Jr.
 J. H. Traywick
 H. L. Turner
 R. B. Turner
 R. R. Turner
 Bryan Wentz
 H. Russell Shuman

WORLD WAR II

This list is extensive; showing that the men of Calvary Methodist Church quickly and in strength, answered the call in defense of the Nation.

H. C. Moody
 Fred Moody
 W. C. Timmons, Jr.
 W. C. Timmons, III
 William Turner
 S. Jack Moore
 J. W. Pentuff
 L. R. Gilland, Jr.
 Clifford Gilland
 Reid Gilland
 Robert K. Fry
 Frances Bates
 Franklin Lambeth
 Hurley D. Rogers
 James William Oliver
 Kenneth Owens
 Robert Beatty
 S. Wilson Beatty
 Charles Lee Beatty
 J. B. Stilwell, Jr.
 (Above Killed)
 Gordon Rowe
 Robert Rowe
 Joseph Brotherton
 Horace Brotherton
 Robert Satterfield
 J. C. McClain, Jr.
 J. Clyde Smith
 Robert B. Baker

Robert Conrad
 George Martin
 George Needham
 J. D. Cole
 Robert Cole
 William Moore
 Thomas Moore
 Brown Smith
 John T. Black
 Arthur Pittman
 Fred Severs
 T. Frank O'Brien
 William Cobb
 Louise Winters
 S. Wad Smith, Jr.
 Ted Wilson
 R. Lee Walker
 Craig Gadd
 Jack J. Pollard
 Philip Brotherton
 Bobby Wethington (killed)
 Van Sills
 Henry M. Shelton
 James W. Miller
 James Geer, Jr.
 M. H. McGlammary
 Robert Gadd
 Dr. James H. Phillips, Chaplain

Above list includes all branches of service and reserve units.

THE KOREAN CONFLICT

Only two names are recorded of men who were in service during this period.

Robert B. Baker
 James O. Dooley

MEN IN SERVICE

We list here men who are in service as of March 4, 1964:

Cecil Balderson, Jr.
Bobby Beaty
William A. Brower
Jackie Frye
Jerry D. Furr
Ben Gadd
John R. Hamilton, Jr.

Tommy Hoover, Jr.
Barry Lee McAnulty
Gene Parrish
Jerry Elwood Phillips
John Frederick Rowland
H. L. Turner
Charles Ronald Wally

"COME UNTO ME"

The stained glass window depicting a life-size image of Christ, which graces the area over the altar, was donated by Mr. Paul S. Jones, in memory of his mother. Mr. Jones was a member at the time—1952.

The title of the picture is "COME UNTO ME". The outstretched arms of Christ are always beckoning to those who worship in the congregation.

Most impressive is this beautiful picture on occasions of Baptisms and Weddings. At these times, the Master seems to hover over the proceedings as if to give His divine approval.

This window was imported from Italy.

SCOUTING

The Explorer Post #127 had its first meeting September 18th, 1962, under the leadership of Mr. George Parker. In 1965, the advisor of this group was Mr. Cecil King. Other officers at the time were Donald Pollhammer, President and Herbert E. Dickson, Secretary and Treasurer. This Post has engaged in various activities, including camping trips, the sale of Christmas trees and furnishing a basketball team in the Explorer League.

During the years, certain honors have come to members of the scouts. In a ceremony during the Morning service on June 4th, 1955, twin brothers, Cary and Gary Krueger, were presented awards as Eagle Scouts. Mr. Lowe Walker, Boy Scout Executive, was in charge of the ceremony and Mr. Herbert Turner, their Scout Master, made the presentation. Among those who were present, of course, were the proud parents of the boys, Mr. and Mrs. Fred C. Krueger.

Another honor received by one of the scouts, was the GOD AND COUNTRY AWARD. On January 10th, 1965, at the Eleven O'Clock service at the church, this award was given to a fourteen year old scout, Stanton Morris. Stanton had met all the qualifications for this award and was, at the time Senior Patrol Leader of Troop 172. Rev. John R. Hamilton had worked with Stanton and much credit went to him. Mr. Bob L. Johnson, District 5, Scout Executive, was present as were members of Troop 172 and their leaders. Stanton then began to work for the award of Eagle Scout. He had already received twenty merit badges.

At the time, the names of the leaders and committeemen were as follows:

CUBS

W. Harding Shinn, Cubmaster
Committeemen

A. B. Belk, Chairman
W. M. Cromartie

Henry E. Crump
Joseph Sachazeski

DEN MOTHERS

Mrs. Jane Robertson
Mrs. W. M. Cromartie

Mrs. Helen Hege
Miss Helen Caldwell

SCOUTS

Billy S. Edwards, Scout Master

H. Gene Lail, Assistant Scout Master

Committeemen

L. T. Barnhardt
Richard W. Daffinee

F. Conrad Furr
Paul Schlagowsky

EXPLORERS

Cecil King, Post Advisor
Committeemen

George A. House
Paul Schlagowsky, Chairman
W. Grady Helms
W. Harding Shinn

James A. Hollifield
H. B. Mulligan
Lawrence Setzer

Scouting has been a very important part of the program at Calvary. We can point to a lot of hard work having been done by the leaders; since there was a total of more than one hundred and fifty boys and girls enrolled in the various groups, at the time of this writing.

Scouting in 1965 was comparatively new. Although an attempt was made some years before, while the church was on Mint Street, to start a scout troop, it was abandoned. The facilities were not suitable for the program. The idea was revived after moving into the present plant in 1952.

The program began in a small way and grew rapidly toward the figures shown above. One factor that accelerated the interest in scouting was the enlistment of leadership among the young men and women who joined the church after moving to West Boulevard. Even then, the facilities were not what they should have been. Most of the activities were held in the church dining room, which also served many other purposes, including the housing of a large Mixed Bible Class in the church school.

However, there was a movement on foot, in 1965, to get a scout hut built on the church property. Leaders were told to wait for a while, because there was, in the talking stage, a plan to add a wing to the educational building, for this and other purposes.

Not all of the members of the groups in scouting were members of Calvary Church or the church school. Many were from other churches close-by, which did not have a scouting program.

The movement culminating in a total scout program, at the beginning, was done without any records being kept. The members of the Stilwell Memorial Bible Class under the direction of its teacher, Mr. Frank O'Brien, undertook to begin a boy's troop. Mr. Herbert Turner, with the assistance of Mr. A. B. Belk, began to enlist certain boys. Mr. J. H. Dillon, who was always interested in scouting, saw that the class needed money; so he took it upon himself to contact individuals in the church, for financial help. This started the ball to rolling. Later, he brought up the matter in the Methodist Men's meetings and got this organization to sponsor the troop. This occurred during the first year of the pastorate of Rev. Lee R. Spencer. From this beginning, there has been added, the girl scouts, the cubs, the brownies and the explorers.

In January, 1957, Mrs. Dorothy Richardson and Mrs. Travis Morris went before a meeting of the W.S.C.S. and asked that group to sponsor a brownie troop. The women agreed and the first meeting was held on February 27th, 1957. The troop committee was made up of Mrs. Dorothy Richardson as leader, Mrs. Travis Morris and Mrs. Hugh Huff as assistant leaders and the following: Mrs. Billy Cooper, Mrs. W. E. Munson, Jr., Mrs. W. B. Bailes, Mrs. Tom P. Phillips and Mrs. Don Butler. In 1958, this troop was taken over by Mrs. Butler and Mrs. Barbara Pressley. This troop became seniors and continued under the above leadership. After that, Mrs. Pat Smathers, Mrs. Gertrude Cook and Mrs. Audrie Cuthbertson became assistants. Mrs. Butler rightly deserved the praise she got for the hard work and long hours she put into this effort.



Boy Scout leaders, left to right: Nicholson, Shinn, King, Furr, Mulligan, Hollifield.



**Eagle Scout award to
Cary and Gary Krueger**



**Girl Scout leader
Shirley Butler**



"Fly-up" ceremonies



**Girl Scout leader
Dot Richardson**



Egg Hunt



**Rev. Huneycutt presenting
God and Country Award to Stanton Morris**

METHODIST MEN

The Methodist Men, under this name, was organized November 18th, 1954. This was nearly two years after the church was located on West Boulevard.

There had been, however, an organization of the men of the church for many years prior to that time. This group functioned in the same manner as the Methodist Men, but had no charter or by-laws and there was no set times for meetings. Too, there were no projects except as some incidental matter was presented.

When Rev. L. R. Spencer came as pastor, he attended some of these meetings and saw what was going on. He suggested that a charter be obtained and as he put it, "make this something other than a knife and fork club." This was done.

There were eighty nine present for the organizational meeting, on the above date and all signed up and paid their \$1.00. This goodly number started things off in fine fashion. Later, there were one hundred and ten signed up as members. Since that time, the membership has fluctuated, but never reached that figure again, up to the time of this article.

It must be said that the Methodist Men's organization of Calvary Church has been one of the most important units in the church's program. The fellowship enjoyed and the opportunity for the men to become better acquainted, certainly made the meetings worth while. However, this has not allowed the "knife and fork" idea to be the emphasis. Much more can be said about accomplishments.

At this first meeting, the objectives of the organization were read by the Charge Lay Speaker, Mr. W. K. Price:

1. To seek daily, Christ's way of life; to bear witness to this way in business dealings, in social contacts and to engage in some kind of Christian service.
2. To study and become familiar with the history and doctrines of the Methodist Church.
3. To promote evangelism among the men and boys of the church.
4. To promote christian fellowship in the church.
5. To cooperate with all those in authority in promoting the program of the church.
6. To cooperate with all other units of Methodist Men in church-wide activities. (General Board of Lay Activities—1952 Discipline).

The special projects sponsored by the men of the church have been varied and many. Soon after organizing, they agreed to sponsor a boy scout troop. This idea came to a head at a meeting on January 20th, 1955 and \$40.00 was directed to this purpose. The Motion by Mr. Fred Krueger included continued sponsorship as the need for financial help arose. Too, the club furnished the leadership for the scouts.

Other things undertaken were, a "fill the pew" campaign, initiated at meeting of April 22nd, 1955; also, decision to have a fish fry, at which all members of the church were invited. (Done more than once)

In addition to the above activities, the men have engaged in every-member campaigns, being responsible for the success of the homecoming activities each year.

The meetings have been varied, in that there have been, quarterly, "Sweetheart's Nights"; father and son nights; father and daughter nights.

Every meeting has been spiced with good entertainment. Music and speakers or both, magicians for the little folks and moving pictures.

It probably is good to mention some of the people who have come to make the programs worth while:

Musical programs by Mrs. Truda Gilland; Misses Carmen and Scotty Kent; the Daniels Family; Mr. and Mrs. Charles Mason; Kay and Sam Poplin; the Frye

Sisters; a local barber shop quartet and others. Speakers such as, Dr. Kenneth Goodson; Dr. C. C. Herbert of Myers Park Methodist Church; Dr. A. H. McGhee, a Missionary to India; Mr. C. S. Reid, Vice President of Duke Power Company; Mr. Levon O'Glukin, a native Lebonese; Dr. Henry Collins, pastor of a Methodist Church in Columbia, S. C.; Mr. Jim Smith, Mayor of Charlotte; Mr. Paul Ervin, Lay member of the General Conference; Rev. C. C. Benton, then pastor of Central Avenue Methodist Church, Charlotte; Dr. Charlie Bowles, then pastor of Dilworth Methodist Church; Rev. Dwight McAlister, pastor First Baptist Church in Cheraw, S. C.; Rev. M. G. Ervin, former pastor at Calvary; Dr. L. R. Akers, former pastor of Calvary; Mr. Phil Howser, Manager of the Charlotte Baseball team and other baseball dignitaries—there were others.

The men who have served as the presidents of the Methodist Men are: Clayton Brock, Charles Kincaid, D. L. Evans, J. H. "Cy" Dillon, Thomas L. Disher, George Parker, Harding Shinn, Conrad Furr, Frank O'Brien and Cecil King serving in 1965.



Ladies' night



The Ballards

THE BAPTISMAL FONT

The beautiful Baptismal Font that graces the area back of the chancel was given in honor of Earl I. Ballard, by his wife and son John Earl Ballard. The name-plate reads as follows:

In loving memory of Earl I. Ballard

October 22nd, 1902

January 16th, 1964

"He loved God and Man"

Surely this tribute to a fine Christian could not have been better stated. He was a long time member of the church at Calvary; active in many ways and perennially on the Board of Stewards. He was a postman and served the people in the Baugh Building. Everyone in the building expressed their deep regret at his passing and the floral tributes at his funeral, from them, manifested their love.

His wife Lillian also made her contribution to the Kingdom. She taught the Willing Workers Bible Class for many years before Earl's passing. Too, she was a member of the church choir for fifteen years.

The granddaughter of the Ballards was the first person to be baptised when the Font was used for the first time.

DISCIPLINARY ACTION

It is a known fact that the early Methodists were strict disciplinarians. The members of the societies were supposed to live holy lives and were questioned periodically about this one matter. This type of discipline was still in effect at the time Calvary was organized.

Those men who had received licenses to exhort, or were licensed as lay preachers, were subjected to close scrutiny as to their worthiness for their office. Of course the disciplinary measures were carried out throughout the entire church for a good many years. Members who were accused of some immoral, or supposedly immoral act, were called before a committee to defend themselves. Dismissal from the membership resulted at times, as a result of the findings. Usually, when the person accused admitted to the guilt and repented, that person was reinstated. If, however, the guilty person would not repent, dismissal followed.

Many things were frowned upon by the church. Among those things which were considered to be sinful were dancing, playing cards, getting drunk, wife beating and going to theaters and circuses.

The Quarterly Conference records had in them questions covering these matters; as to whether there had been any dismissals and for what reason. One Quarterly Conference record, dating back during the days when Rev. John F. Butt was a supply, shows a new approach to these matters. Mr. David Johnson, an afore-mentioned member was accused of getting drunk on Christmas Eve and when the time came for him to defend himself, failed to appear. Some wanted to expel him immediately, but Rev. Mr. Butt prevented it. He said, "Now don't be hasty about this. Let me first talk to Mr. Johnson. You know what he has meant to this church. 'He that is without sin, let him cast the first stone'".

THE ITINERANT METHODIST PREACHER

What enters into this business of a preacher and his family moving to a new charge? No one but the person who has experienced it can tell you. We can only speculate. What with being uprooted from familiar surroundings, from old friends of all the members of the family. To something that taxes the best of minds; that of having to learn new names, making new friends for the children, as well as the parents. A new school to go to; with all those things so cherished left behind.

The accompanying picture does not tell very much of the story, but it is part of it. Here we see the Huneycutts getting ready to move from Winston-Salem to Charlotte and to Calvary Church.



The Huneycutts packing up their earthly belongings, to come to Calvary.

LAY SPEAKERS

Calvary has always had a wealth of Lay Speakers. Beginning with the days when Calvary was a mission church, men of the laity kept the pulpit filled. Of course, the function of the Lay Speaker was different after a hundred years. His job was to be ready to answer the call to speak in rural churches on circuits at times when the regular preacher could not be there.

These men in Calvary have been called on often and from all reports, have done a good job. They are listed as follows:

Henry Crump	C. G. Little
G. W. Dooley	J. L. Marshall
D. L. Evans	D. L. Phillips
J. Sam Hinson	W. K. Price
R. K. Jarrell	
T. F. O'Brien	
J. C. Smith	
T. Fulton Tadlock	

THE NEW PARSONAGE

There had been in the past, preachers whose families were so large that a small parsonage presented a difficult situation. Members of the Board had long since promised that when conditions were right, that Calvary would build a new parsonage to take care of any such contingency. This came about in 1962 when Rev. John Hamilton was the pastor. At this writing there is a new parsonage which was built according to necessary specifications.

When the matter came up in the Board meeting in 1962, some believed that the building should be on Wilmore Drive close to the existing parsonage. This meant it would be close to the church. However, the amount of money required to build the house alone was over \$20,000.00; not considering the cost of a lot. Mr. D. L. Phillips, whose experience in these matters had been extensive, explained that it would be foolish to build in that area; since it would not be a good investment for the church. Those who sided with him won out and the parsonage was built in a fine residential section on Hillside Avenue. The total cost of the house and lot was in the neighborhood of \$30,000.00.

Chapter XV

Labor of Love

There is a story in the Acts of the Apostles, about a woman named Dorcas, that illustrates our subject. Dorcas, out of the love of Christ in her heart, did many things for the poor in her community, who had been converted. Notably, she had made items of clothing for those women who were in need. When she died, these women brought the garments she had made to display them as part of their tribute of mourning.

There have been through the years, men and women like Dorcas, who have expressed their love of Christ and the Church in many ways; not thinking of any reward. Calvary has had such people and their names will be forever remembered because of their Labor of Love.

Certainly, those early local preachers and certain ordained ministers, could not be left out of any such group. Their commitment and devotion, that caused them to stick with this endeavor, was based on their love of God. From the record, there was an attempt to reward one of them for service, but a stipend of \$1.75 for three months could not be considered anything to become enthused over. So, let's group these courageous servants together and memorialize them for their Labor of Love.

Then, there are several individuals who have passed on, and others yet with us, whose lives and service illustrate our subject. An attempt will be made here to tell why.

DAVID JOHNSON

Going away back, about 1870 and for several years thereafter, according to informants, there was a handy man named David Johnson, known officially as the Sexton, who fits into our thinking on the subject. Mr. Johnson lived across the street from the church and this made it handy. What he did for a living is not known, but he did have time to do many things for the church. He kept it clean, he made the fires, carried the coal, washed the windows, rang the bell and helped to erect a steeple on the church. Whatever else that is done around a church except preach, he did it, and without pay. He loved his church.

WILLIAM GARLAND JARRELL

1863 — 1927

Another person whose deeds have been recited as fitting into our theme, is that of William Garland Jarrell. He was a man whose heart went out to the unfortunate, in and out of the church. No one will ever know all the things he did to help those in need. A story which follows will show just what kind of a man he was. In 1943 the writer happened to be in a meeting where he met a retired Salvation Army Colonel named Brazzelle, who related something about Mr. Jarrell. The Colonel asked this question, "Did you know a man here in Charlotte by the name of W. G. Jarrell?" Upon getting a "Yes" answer, he continues: "I was a Captain here for several years before the First World War and had responsibility for the work in the Salvation Army during that time. Early, I met Mr. Jarrell at his place of business on Fourth Street. Many times, thereafter, I had calls for help from the needy element in the city, for food, medicine, fuel and other things. I always knew I had a man who would help me— it was Will Jarrell. Day or night, regardless of circumstances, he never failed me; and his own funds were always available for whatever was necessary. There was no other such man in Charlotte." Today, in 1964 as this chapter is being written, the grandson of William Garland Jarrell is the Chairman of the Board of Stewards in the church. His name is Richard K. Jarrell. "May his tribe increase!"

JAMES LEONARD MCCREADY

1888 — 1961

Another person, who only recently went to his final reward and who is entitled to a place in our elite group, is James Leonard McCready. "Lent", as he was called, was a member of Calvary Church from 1900 until his death in May, 1961. He was a plumber and steam-fitter by trade, but seemed to excel in many fields. Carpenter, electrician, brick mason, sheet-metal mechanic, mechanical engineer—he was all of these and more. One time something went wrong with the church organ in a delicate situation and he fixed it. Later organ trouble developed of another nature. When it was fixed he related that it was nothing. Silverfish had eaten some leather working parts - just a matter of replacing the leather. When anything went wrong around the church, he was called and it was usually fixed.

Not only was Leonard McCready a jack-of-all-trades as a mechanic, he was the best collector the church ever had. When the church was built in 1921, at Mint and Quincy Streets, a lot of money had to come from somewhere to pay off the debt. There was a drive made for subscriptions to a building fund and the list contained most of the members of the church. These pledges were supposed to be paid weekly and he was given the job of seeing that they were paid. He devised his own method. He put the names and the amounts to be paid weekly, in what he called "The little black book". Then, on Sunday mornings, he stood at the front door of the church and would not let a person go by until that person paid up. It worked and the campaign was a success.

There is a side-story about "The little black book" that proves that any job well done leads to other fields of accomplishment. The story comes from Mr. J. Clyde Smith, who with his good wife, Emma, and two fine sons, is one of Calvary's most valuable workers. Clyde says that when he came to Charlotte to live in 1930, he looked around for a Methodist Church to which to transfer. In going to the downtown area each Sunday, he had to pass Calvary Church. Sunday after Sunday, he saw a man with a "Little black book" there in front of the church, stopping everyone who went inside. This got Clyde's curiosity aroused, so he stopped, on a given Sunday morning and asked the man what it meant. Upon being told the reason he was also invited to stay for the Church service. He did so, and according to Clyde, he was treated with such friendliness, that he transferred his membership to Calvary. Later he was married and brought his Baptist wife along. That was a good day for Calvary; and perhaps a good day for the Smiths.

Mrs. T. F. O'Brien, for the past twenty years, the organist in the church, is a daughter of Mr. McCready. She relates that the inspiration for taking this job of collecting by her father came from an incident involving her, at the old church on Church Street. After it had been decided to move to the Mint Street location, "Uncle Jake" Shuman, on a certain Sunday morning, took her as a six year old, and lifted her up on a stool. This was done so that she could drop into a prepared box, the first money given toward the new church building. From then on, Mr. McCready took over the job he did so well, so long. Later when a new pipe organ was brought for the church, this method was repeated to get the money. Yes, only "Labor of Love" could this kind of service be called.

MRS. BESSIE BLACKBURN

1881 —

There will always be those of whom we shall say, "their's was a 'Labor of Love'." They too, will pass on to their final reward and there will be others. Those whom we have already listed in this honored group have left this earthly house and have entered into "An house not made with hands, eternal in the Heavens".

However, we have those here among the living, who also qualify for this distinction. Since there are several of them, we shall take them in the order from the oldest to youngest.

Now, we present a woman. She is Mrs. Bessie Blackburn, who will be eighty years old as we celebrate our Centennial. She has been a member of Calvary Church since childhood and is the daughter of our oft-mentioned Mr. and Mrs. James Jacob Shuman. Coming from such stock, it is not surprising that her first love has been her parent's church. She was simply raised that way.

Mrs. Blackburn is a gifted person to begin with. She is a musician, having sung in the church choir for many years, and at times, has been the organist. But these things tell only part of the story. She is a Past President of the Womans Society of Christian Service, and of course, continues in this work. Whenever the church doors have been open through the years, she has been there. In years gone by she headed up the committee that looked after the parsonage (then the Ladies' Aid Society). Even today, at her age, no group of women that prepares the meals for various occasions could function without her being present. She has simply astounded our members with her youthful step and demeanor—she gets things done. She is likely to live a long time too; her parents lived to be ninety-six years old. Our people hope to have her around for a long time to see what more her "Labor of Love" will manifest.

P. D. MOODY, JR.

1914 —

In any church there is always a certain amount of printing to be done. Bulletins and form letters make up the most of it. The form letters can be done on a mimeograph machine, usually by a secretary. Most churches, however, have some printing company handle the Sunday bulletins. Calvary has its own printing equipment and all these things are done in our own print shop by one of our members, Mr. P. D. Moody, Jr., referred to as "P. D."

This is a snap for Mr. Moody for he is a Master Printer with the Washburn Press here. The unusual thing about it is that he has for more than ten years, done this work on his own time and received no pay for it. Only recently has this fact been brought out in the Official Board Meeting and something done about it. He is now being paid a token amount to take care of the expense of traveling to and from his home on Bay Street, which is several times a week. Prior to that time, he was remembered but not always, by some Bible classes with a gift at Christmas.

It was in the second year of Rev. Lee R. Spencer's pastorate in 1954, that Mr. Moody suggested that the church could save money by having its own print shop. It was decided that this be done and "P. D." was given the job of acquiring the outfit best suited for the work, since he had access to the sources of supply.

The work turned out in this shop is beautiful and the Bulletin has been commented on by visitors, guest ministers and the Bishop. When classes have Christmas parties or there are other functions in the church that require a menu, the artistic know-how of "P. D." is in evidence. Other announcements about various meetings, Methodist Men, Boy Scouts, etc. done on large placards are done professionally. "P. D." loves the church and has rendered a great service in his capacity as the printer.

This probably is a good place to say something about the Moody family from which "P. D." comes. His father, P. D., Sr., died within recent months, but his mother is still with us. This is one of our finest and oldest families in the church. They came to Calvary in 1920, having moved here from Concord, North Carolina when P. D., Jr. was six years old. All the children have been raised up in Calvary Church; and there are several of them. It is not surprising that such "Labor of Love" should come from one in the Moody family.

Mr. Moody was born in Concord, North Carolina in 1914. He was married to Miss LaRue Cruse from Rockford, Illinois in 1936. They have two daughters. The older is Linda, now Mrs. Jerry Baucom; the other is Betty. They also have two grandchildren. He has two brothers who are members of Calvary along with their families. They are Fred and Hubert. One brother, Harold lives in Fayetteville, North Carolina.

In the years to come, this lovely family will still be heard from because of their Labor of Love.

Barnhardt and Conrad 1901 — 1889 —

It happens at times that people who show their love for Christ and the Church, come in pairs. We have a team consisting of L. T. Barnhardt and P. R. Conrad that renders a service which saves the church a lot of money. These two men can be seen around the church and property, at most any time, day or night; doing many jobs that beautify the place and to make minor repairs on the buildings. They form a committee that reports to the Official Board any necessary work to keep up the property.

Barnhardt works for the City as a maintenance man on the public buildings. His work has trained him to spot trouble before it becomes serious; so he applies these same tactics to his care of the church. Barney, as he is called, cannot be on church property during his working hours, but he finds much time to devote to the service he renders to Calvary.

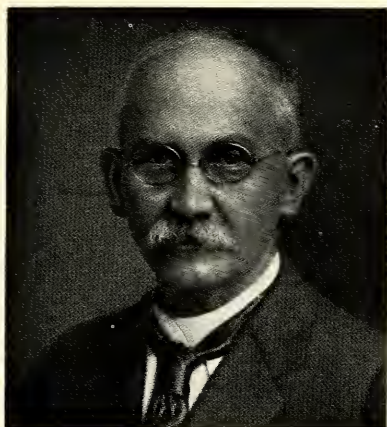
Conrad, on the other hand, is retired after spending thirty nine years as a Postal employee. He is on church property, just about every day. He can be seen trimming the shrubbery, mowing the grass and many other things that need to be done.

Too, they work together on certain projects. For months now, they have been engaged in expanding the parking lot in rear of the church. You have to see for yourself, the engineering feat they have performed on the impossible terrain in the area. The church was fortunate in getting Mr. G. G. Rowe, one of our members and a Superintendent at the Charlotte Pipe and Foundry Company, to send certain refuse from their operation, to build up the lot. Our two workers leveled off the lot and built a retaining mound around it to keep cars from falling off into a ravine. Now, twice as many cars can be parked in this area. Another thing they did was to lay a concrete walk-way leading from the lot to the Educational Building. Prior to that time, rain created a mud puddle there. These handy men are indispensable around the church. They love what they are doing.

Some statistics about these two men are in order. Barnhardt was born on June 28, 1901 in Cabarrus County. He has been a Lutheran, an A. R. P. and came to Calvary in 1927. In 1924 he was married to Miss Elizabeth Woodside. She brought along her sister, Virginia, and now all three are Methodists.

Conrad has always been a Methodist. He was born in Hickory, N. C. in 1889; married to Miss Myrtle Beatty in 1922. They both have been in Calvary Church many years. He is a veteran of the First World War. The Conrads have a daughter who is the wife of a Methodist preacher, the Rev. Orien N. Hutchinson. Their charge is at Walkertown, North Carolina. Mrs. Hutchinson was recently elected President of the organization of Methodist Minister's Wives in the Conference.

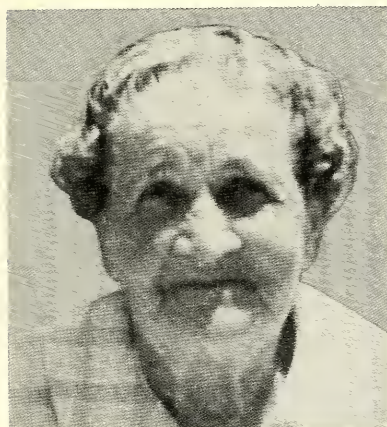
Barnhardt and Conrad are both members of the Board of Stewards in the church and are identified with every phase of the church's program. We are very fortunate in having such men in our church. Needless to say, their's is a Labor of Love.



Jarrell



McCready



Bessie Blackburn



P. D. Moody, Jr.



**Conrad
& Mrs. Conrad**



Barnhardt

Chapter XVI

Families and Personalities

THE ADERHOLDTS

W. A. and Ethel

1909 — 1914 —

Family groups that work together in the church, constitute the ideal in Christian Family Life. The Aderholdts are this kind of folks. Mr. W. A. Aderholdt, the head of this family also heads the Family Life Committee in the church, as its chairman. "Al", as he is called, is well fitted for this assignment.

To describe Al, he is the original Mr. "Five by Five", but he gets about like the athletic type, for he has been a salesman for the most part of his adult life. He works for Colorcraft, Inc., here in Charlotte and does extensive traveling.

However, when something happens at the church, he is there—sometimes driving long distances to be present. His efforts are not confined to the Family Life work, which he executes with dispatch; he is in evidence in every phase of the church's program. He is a member of the Official Board and has been on many other committees through the years, where his timely suggestions are always appreciated. However, his finest contribution has been in his work with the young people.

Al came to Calvary in 1944, along with his wife, the former Miss Ethel Alexander. There are two daughters in this fine family, who work in the Young People's Department. Linda, now twenty, is a student in her third year at Duke University. She has been the president of the M.Y.F. Betty Ann, who is fifteen, along with her sister, has sung in the Young People's Choir for a long time. Mrs. Aderholdt has worked in the Nursery Department for fourteen years. This whole family works together in the church and the church school. Fine people.

We certainly should not forget to mention Mr. Aderholdt's mother, who is past eighty at this time. She comes to the church to most everything that happens.



The Aderholdts

THE BIXBY SISTERS

Lottie
1884 —

Blanche
1882 — 1956

For many years, from 1900 until recently, Miss Lottie and Miss Blanche Bixby were fixtures of great stature in the organization of Calvary Church.

These two fine women were workers among the young people of the Church and were responsible for the welding of Christian character of many boys and girls whom they taught. However, their effort was not confined to teaching; they took part in the entire Church program. They were members of the Ladies Aid Society, as it was once called, and in the Women's Society of Christian Service, when it was organized. They were for years, the Communion Stewards of the Church, being responsible for the preparation of the elements in the Lord's Supper. Miss Lottie was for twenty years, the head of the Golden Cross Committee.

Miss Blanche died January 10th, 1956. Miss Lottie is in her eightieth year, but not able to attend Church often. They were sisters of Mrs. R. A. D. Kennedy, deceased, mother of a large family of Calvary members. Since the death of Miss Blanche, the office of Communion Steward has been carried on by members of the Kennedy family.

Blanche Bixby



Lottie Bixby

MARY COLLINS BROTHERTON

1917 —

President of the W.S.C.S.

The President of the Womans Society of Christian Service, elected April 11, 1965, is Mary Collins Brotherton. Mary is one of those persons who fits into anything that needs to be done around the church. Her activities in the society have been varied. She was the Vice president under Mrs. Emma Smith and has been Spiritual Life Chairman and also the Chairman of a Circle. She taught in the Junior Department of the church school for ten years before becoming the teacher of the Willing Workers Class, which place she occupies at present.

Along with her husband, Joseph W. Brotherton who is a member of the Board of Stewards, and Kent, they are always in evidence in anything that goes on at Calvary.



Mary Brotherton



Joe Brotherton



**Sarah DeBerry
Past-President**

MISS LILLIE CHICK

1878 — 1942

One of the most loved and devout persons that ever served as a teacher in the Church School (formerly called Sunday School), was Miss Lillie Chick, who taught a group of boys from 1908 until after the first World War. Her class consisted of boys in ages from ten to twelve, at the first, and she continued with them until they were almost grown men.

The following were in this class over a long period of time:

Jack Alexander
Henry Alexander
Frank Beatty
Howard Beatty
William Blackburn
Charlie Brown
Tom Cathcart
George Dooley
Willie Etheridge
Grady Helms

Theron Helms
Ernest James
Whiteford James
Wm. Kennedy
Vultie Ledwell
Lloyd Mock
Olin Mock
Harold Phillips
Harry Shuman
Russell Shuman

When this group got to be around 16 years old, they built a room on one side of the Sunday School area of the Church, which they called their own. There they held forth until the Church was moved to Mint Street. Of this group, only George Dooley and Grady Helms are yet in the Church. Some have died; others have moved their membership or living away from Charlotte. One of the boys, William P. (Bill) Blackburn, was killed while serving with the American Expeditionary Force in France, June 1918.

However, the influence of Miss Lillie on the lives of these men cannot be evaluated.

She was born in Charlotte in 1878 and died here at the age of 64 in 1942. She was the daughter of one William Chick, one of the earliest and most influential members of the Church. Before her death, she had long since supported her widowed mother. She was really a Saint.

She had an aunt, Mrs. Rebecca Clontz, formerly Rebecca Stone, who was a charter member of the Church.



Womanless wedding, Miss Lillie Chick's class—Picture of Miss Lillie just above the "black mammy".

JOSEPH H. "CY" DILLON
1905 — 1960

We pay a memorial tribute to a fine Christian in Joseph H. Dillon, who went to his final reward on May 4th, 1960. To say that we miss "Cy", is a beggarly expression; for he was a human dynamo in tackling whatever task lay before him. He used the same enthusiastic approach to the problems of the Church, that he employed as a business executive.

"Cy" leadership ability took him to the top in the film business and in an official capacity in several civic organizations. He was "Tail Twister" in the Lion's Club, "Chief Barker" in the Variety Club and was a charter member of the Charlotte City Club. He was a Mason and A Shriner. He was a man that got things done. He had an expression that was his own—"let's get the show on the road."

Cy was born November 15th, 1905 in Stokes County, Va. His good wife, the former Doris Wills, is still with us in the Church, as is his son, Joseph H. Dillon, Jr. Another son, Ronald, is a student at the University of North Carolina.

"Earth's loss is Heaven's gain."



"Cy" Dillon

NELLIE HENDERSON DOOLEY

1900 —

Among those active in the church of today, there is perhaps no person who has had a longer record of varied service than Nellie Henderson Dooley. She began to work with Intermediates in the church on South Church Street, in 1916 when she was a girl of sixteen. Shortly thereafter, she inherited the job of teaching a group of Intermediates formerly taught by Miss Lottie Bixby under whose leadership, called themselves the Dependables.

Today, the Dependable Class in the church school (June 1964) is taught by Mrs. Dooley and some of the original members are yet in this class.

She has not only been a teacher through the years; she has served on many committees and commissions. She is a past-president of the local W.S.C.S. and served for six years as District president of the W.S.C.S. in the Charlotte District. She has been a delegate from the church to the Annual Conference at times, and until recently, sang in the church choir over a period of thirty eight years.

Her activities outside the church have also been varied. She is a past-president of the Bethlehem Center board and past-president of the Salvation Army Auxiliary. She is a member of the Charlotte Womans Club, having served on the Executive Committee as chairman of the Committee on Education. Also, she is a past-president of the Grandmother's Department of the club. Mrs. Dooley is a lover of flowers and is an active member of the Park Haven Garden Club.



Nellie H. Dooley



Victor and May Owens

DAVID LEON EVANS

1917 —

Among those, whom we call "new blood", who came into the church when it was moved to its present location, is D. L. Evans. Here is a fellow who has fitted into any job he has been asked to do. His qualifications are many.

He came with his family from Charleston, S. C. in 1951 and soon let it be known that he could enhance the quality and harmony of our organization. He soon became assistant teacher of the Hinson Bible Class, in which role he is often called to fill. Not only that, he has been called on to fill the pulpit of the church, from time to time. Here he excels. His enthusiasm and his big bass voice bring out qualities in his personality which have made him a favorite with the entire congregation.

Mr. Evans is a member of the Board of Stewards and until recently, was the Charge Lay Leader. He has occupied places on many committees and commissions and at the time of this writing, is the Chairman of the Commission on Missions. He also has been on the Music Committee and the Pastoral Relations Committee. As a Lay Speaker, he is much in demand.

He makes his living selling musical instruments, specializing in church organs. His acquaintance with the people in the local music field has prompted him to secure some fine musical entertainment for the meetings of the Methodist Men.

He was born in Charleston, S. C., September 20, 1917. In 1939, he was married to Miss Miriam Pendarvis of Charleston. They have four children; Miriam Anette, now a student in high school; John, who works with his father in their business; Robert, a Student at Charlotte College (now U.N.C. at Charlotte); and David, who recently graduated from Western Carolina College.

Mr. Evans is a Mason and a Shriner.



D. L. Evans

THE HELMS

Grady
1902 —

Mildred
1904 —

There have been other Helms in the church from time to time, but what is about to be said here refers to Grady and Mildred Helms and their daughter Dianne. They carry on a tradition which was begun by Mildred's grandfather, James Jacob Shuman, a charter member of Calvary Church.

Mrs. Helms has never known anything but Calvary Church as a place of worship. Her mother Mrs. Bessie Blackburn, carried her in arms to the church and she grew up with Calvary as her first love.

How Grady got into the act is not unusual. It has happened in Calvary that many marriages have resulted from young people associating in church social activities. They have made a fine team and both have rendered service that cannot be estimated.

Lets take them as individuals in their service. Mrs. Helms is a gifted musician and has been in the church choir for more than forty-five years. She plays the piano and her services are required each Sunday morning for two groups. She is one of the four young ladies mentioned in the chapter entitled "Music A Tradition". But her talents are not confined to music. She has been active in the Women's work, having served four years as President of the W.S.C.S. Today she serves as secretary of this organization. She is also a gifted speaker and teacher.

Mr. Helms activities have been mostly in dealing with the finances of the church. He has served on the Official Board for more than thirty years and his ability to come up with the right answer to the many problems that arise is uncanny. He is a Mason and a Shriner and a good business man. He is the Vice-President of the Standard Bonded Warehouse, here. Mildred participates with him in Masonic activities; being an active member of The White Shrine and Eastern Star.

The Helms have one daughter, Mrs. Walter B. Bailes (Dianne) and three grandchildren. Mrs. Bailes also sings in the church choir.

Calvary Church will always be rich in unselfish service as long as families like the Helms are around.



The Helms



J. Sam Hinson

CHURCHMAN OF THE YEAR

In years prior to 1964, the Charlotte Observer picked a man and a woman for the distinction of Churchman and Churchwoman of the year. In 1961, Mr. J. Sam Hinson, a teacher in Calvary Church School, was chosen as Churchman of the year. He certainly deserved the honor.

Mr. Hinson was raised a Baptist, but as a young man married a Methodist and was won over to Methodism. The Methodists gained what the Baptists lost and it proved to be right much. He has been active in all phases of the program at Calvary for forty-three years. He has served as Chairman of the Board of Stewards, as Charge Lay Leader, as head of several commissions, as Superintendent of the Church School and as a teacher of a Bible Class. As the Chairman of the Board of Stewards, over a number of years, he projected many successful ideas in carrying out the church's program. The most outstanding service that he has rendered, however, has been as teacher of a large class of married couples. There are now more than a hundred members in this class which he has taught for many years.

In 1959, in appreciation of his sacrificial service, the members of this class, sent him on a trip to the Holy Land. While there he took many photographs of interesting places mentioned in the Old and New Testaments. These pictures were made into slides and have been shown by him in many churches and other places, as he lectured on the subjects. Later, in 1962, he made another trip to this area and took along his wife, Ruby. They covered more territory than he had covered on his first trip, resulting in a much larger selection of slides. After this second trip, he has been much in demand for the showing of these slides. He stated that he has shown them in one hundred and fifty places, including churches of all denominations, civic clubs, fraternal organizations and schools. Ruby is now assisting him in the showings; since she has first-hand knowledge of the places, herself. They make an ideal team.

Mr. Hinson was born in 1896 in Chester, S. C. He has been married twice. The first marriage was to Miss Willie Phillips, a member of a prominent family in the church. There were two daughters born to this union; Shirley, who died at the age of seventeen in 1941 and Carolyn, who is the wife of a Methodist Minister, Joe L. Irvin. The Irvins are at Spruce Pine Methodist Church, Spruce Pine, N. C. The first Mrs. Hinson died in 1936.

The second marriage in 1950 was to Miss Ruby Hinson of Monroe, N. C. Mrs. Hinson also serves in a responsible position in the Church School.

Mr. Hinson was elected as a member of the Charlotte City Council in 1945. After serving one term he decided that a political career was not for him. He is a Mason and a Shriner. His wife also takes her place in Masonic work, having been Worthy Matron in the Eastern Star and High Priestess of the White Shrine.

On each Sunday morning at nine o'clock, Mr. Hinson can be seen on Station WBTV (Channel 3), at which time, he comments on the International Sunday School lesson. A new edition of the Bible, published by Stampley Enterprises, was used several of his colored pictures of scenes in the "Holy Land".

ROXIE HOLOBAUGH
1883 — 1959

Miss Roxie Holobaugh, treasurer of the church for thirty-five years, died October 12, 1959. She was the daughter of George W. Holobaugh who was one of the pioneers at Calvary.

As a young woman, she taught in the church school and later, became the treasurer of the school. When Miss Lottie Bixby resigned as treasurer in 1924, she became the church treasurer.

Miss Roxie's passing severed a link with the past. She was always engaged in every phase of the church's activities. Her niece, Mrs. Mildred Warren, succeeded her in the office of treasurer. She was seventy-six at the time of her death.



Miss Roxie and her sister Bessie
Both daughters of one of the organizers,
George Holobaugh

CHAIRMAN OF THE BOARD

RICHARD K. JARRELL

1921 —

The Chairman of the Board of Stewards, at the time of this writing in 1964, was Mr. Richard Kennedy Jarrell, the youngest man ever to occupy this responsible position, in the memory of this scribe. However, "Dick" as he is affectionately known, is a thoroughly capable young man. His work with the young people has been outstanding, as a teacher and counselor.

He comes from a family with a long back-ground of Calvary folks. His father, Mr. Charles J. Jarrell, deceased, was a member and his mother is yet in the church. His grandparents on his father's side were also members before their death. The father, Mr. William Garland Jarrell, is mentioned in the chapter on "Labor of Love". Too, his grandparents on his mother's side, Mr. and Mrs. William Thomas were pioneers in the church.

Dick was born April 3, 1921 in Charlotte. He is a graduate of North Carolina State University and is an officer and stock-holder in the W. G. Jarrell Machine Company, here. His wife, the former Alice Black of Charlotte, along with their daughter Jane, are members and take a prominent part in the church's program. Jane was a former student at Winthrop College at Rock Hill, S. C. and is now in training at Kings College as an Airline Hostess.

It is of interest that Dick's mother is a sister to Mr. Marvin Helms, deceased, who was the Architect that drew the plans for the present church building.



Richard K. Jarrell



William Thomas



Mrs. Thomas

Mr. and Mrs. Thomas are the paternal great grandparents of Richard K. Jarrell. They were born in England and moved to America shortly after the close of the war between the States. They were pioneers at Calvary.

THE KEEPER OF THE DOOR

"I'd rather be a door-keeper in the House of my God than to dwell in the Tents of wickedness." Psalms 84:10

J. C. KING

1901 —

Keeping the Door, evidently, was a responsible position in the days of the Psalmist. It is even a more responsible office in the Church today. In Calvary Church, this is the job of the Chief Usher. He designates men as his assistants and they function for one month. Then a new group is enlisted; giving a wide coverage of the men in the Church to participate. They are instructed to do more than seat the people and take up the offering; they greet the worshipers as they enter the Sanctuary; taking note of strangers to give them a special greeting.

If these Ushers copy their leader in these latter matters, they really do a good job; for J. C. (Jim) King is a past-master at this business of shaking hands and making people feel comfortable. He is the epitome of extroversion. Everybody loves Jim.

He was born in Mecklenburg County, December 30th, 1901, of good Methodist parents and one of fourteen children—ten of them now past seventy years old. He came to Calvary in 1924 and has spent most of this time as an official in the Church. Jim doesn't say much, but when he talks it means something.

Along with his good wife, the former Margaret Alley of Charlotte, and his son, Cecil, they rarely miss anything that goes on in the Church. Cecil, a recent graduate of Duke University, has the distinction of being the tallest person in the Church—and possibly in Charlotte; he is six feet, nine inches tall.

The service rendered by these fine people has been outstanding through the years.

Jim is a barber by profession and is the proprietor of the Liberty Barber Shop in the building of that name.

"King" is a good designation.



J. C. King

DWIGHT L. PHILLIPS

1905 —

If any one person in Calvary Church of 1965 could be cited as being more responsible than any other, for this beautiful plant, it is Mr. Dwight L. Phillips. Certainly what has been done to acquire these facilities and pay for them could not have been done without his leadership and financial help.

Mr. Phillips joined Calvary in 1925. However, as a boy, he had attended the Sunday School along with other members of the Phillips family. It so happened that the mother was a Methodist and the father a Presbyterian. This split the family in their church affiliations. Mr. James Lee Phillips, the father, was a charter member of the Westminster Presbyterian Church on South Boulevard and later a charter member of the Wilmore Presbyterian Church. The children attended both churches. When Dwight was fourteen years old, the family moved near the old home-place in Sharon Township and attended the Sharon Presbyterian Church. When the children reached the marrying age, some of them moved back to town and returned to Calvary. However, not all of them moved their membership; some remained as members in the Sharon church. This was a large family.

When the family returned to the old home-place, Dwight became a farmer and dairyman and was successful in this venture. Later, when his father, who was the county auctioneer became ill, Dwight took over this job; having assisted his father at times.

Following in the footsteps of his father, who was recognized as an influential politician in the county, Dwight became active in the party of his father's choice. He became the President of the Young Democratic Club in Mecklenburg County and subsequently became the campaign manager in the county for Dr. Ralph McDonand, when he ran for Governor in 1936.

The things that led to the financial success of Dwight are another story which space will not permit here. However, today, he is recognized as a very influential personage in the field of finance and civic affairs.

To go farther into his relationship to Calvary Church, it was a natural thing for him to affiliate here because it was his mother's church, and his grandfather, Thomas Ledwell, had been one of the charter members. These family ties, plus the fact that he had many friends and relatives in the congregation, were responsible for his decision. After joining, he soon became a member of the Board of Stewards and showed remarkable ability, especially in the field of finance. He believed in paying bills when they were due, something he insists upon today.

When the matter of moving to a new location in 1950 was considered, he offered to give the land where the church stands today. This he did, and as head of the building committee, saw the project through to a successful conclusion. The beautiful Educational Building was donated by him as a memorial to his mother, Viola Elizabeth Ledwell Phillips.

For many, years until 1962, he was Chairman of the Official Board—always applying the same kind of financial leadership that made him a success in the business world.

Many honors have been accorded Mr. Phillips. He is a member of the Board of Trustees of Brevard College and a member of the Charlotte District Mission Board. Recently, he was made an honorary member of the Delta Sigma Pi Financial Fraternity at Wake Forest College, of which institution, he is a member of the Board of Visitors.

It is a recognized fact that he has given lots for church building sites to all denominations, white and colored. In Jacksonville, N. C., where he has business interests, he gave the building site for a Catholic Church and today helps

support the church's mission in Africa. It is a matter of record that his personal contribution to the cause of Christian Higher Education in the conference, placed Calvary at the top in this endeavor, during a recent quadrennium.

He was born in Charlotte in 1905. In 1926 he was married to Miss Louise

Elizabeth Stewart. They have three lovely daughters and eight grandchildren. The oldest daughter is Peggy, now Mrs. Wiley McGarrity. Next is Iris, now Mrs. P. D. Ostwalt; and Elizabeth, now Mrs. Tom P. Phillips. Mr. and Mrs. Tom Phillips are members of Calvary and work in the church school. Tom is a Past-Secretary of the Official Board and was recently elected Chairman of the Commission on Stewardship and Finance for the Conference year 1965-66.

HAROLD LEE PHILLIPS

1901 — 1965

Probably the most extroverted person in Calvary Church, until his recent death, April 29, 1965, was Harold L. (Slick) Phillips. The nick-name is a description of his head. He had been bald, except for a ring on the lower back side, since he was sixteen. He came to Calvary in 1923. He was a mixture of denominational ideas, because he attended both the Presbyterian and Methodist Churches during his childhood and early manhood. It came about this way—his father was a Presbyterian, and a charter member of the Westminster and Wilmore Presbyterian Churches, in turn, as they were organized. His mother was a member of Calvary Church and had been since childhood. She was one of eight children born to Elizabeth Elliott Ledwell and Thomas Ledwell. Thomas Ledwell, as earlier mentioned, was a charter member and one of the organizers of the church. These factors resulted in this unusual combination.

Along with other children in the family, he attended church and Sunday School in the morning at his father's church. Then he attended Calvary in the afternoon, at which time the Sunday School met there. Using his own words, he knew more boys and girls at Calvary. This tied him to his mother's church in later years.

As a young man of twenty eight, he began to teach a group of teen-age boys and stayed with them until they were grown. He often referred to many grown men in the church as "his boys". In 1928, he began to teach the Shuman Wesley Bible Class, a group of middle-aged men. He was a member of this class at the time of his death and had been assistant teacher for years.

During all the years he was at Calvary, he had been on the Board of Stewards and was its Chairman during the years 1928 through 1938. He was chairman of many committees and commissions from time to time; and had for years been the Chairman of the Pastoral Relations Committee. He was the perennial delegate from the church to the Annual Conference and was much in demand as a Lay Speaker.

He was born in Charlotte, September 13, 1901. In 1921, he married the former Ruth DeArmon. He had one son, H. L., Jr., a student and football player at the University at Chapel Hill. He had two daughters, Mildred, Mrs. David L. Hood; and Ruth Lee, Mrs. Glenn L. Orr. There are four grandchildren.

Mr. Phillips was Vice-President and General Sales Manager of the Southern Electric Service in Charlotte. He was a Mason and a Shriner.

THE PRICES

William K.
1904 —

Elizabeth
1903 —

There is always a hard core of really dedicated people who keep a church going—upon whose shoulders, the responsibility of the total program is joyfully carried. There are a goodly number of such people in Calvary Church, but if any two people could truly exemplify this group, they are Mr. and Mrs. William Knox Price.

How these two fine people came together is another story, because Mr. "Bill" Price was born in the Steele Creek Community of Mecklenburg County where for two hundred years, there were few if any people in that section but Presbyterians. Somewhere along the way, Bill and Lib were married and Bill was converted to a Methodist—and a good one. Mrs. Price was naturally a Methodist and a member of Calvary Church, for she is a granddaughter of one of the organizers and a Charter Member of the church, one Thomas Ledwell. She has belonged to Calvary since childhood, as did her parents and grandparents. She is one of the young ladies mentioned in the chapter on "Music a Tradition". As a musician, she plays the piano and has sung in the church choir for more than forty years. She also has been a teacher in the church school and at present is its Secretary. Too, she was a district officer in the W.S.C.S. for eight years.

Mr. Price is the executive type and a man of many talents. As a business man, he was formerly the President of the Carolinas Auto Supply Company, here in the city. Recently he resigned this position and became Business Manager and Treasurer of the Masonic and Eastern Star Home in Greensboro, N. C. However, he commutes on week-ends and is found at Calvary Church on Sundays. In the church, until the change in his work, he was on the Board of Stewards (Official Board), sang in the choir and taught in the church school, and was Sunday School Superintendent for years. He is an ordained Lay Speaker. He is a Mason, a member of the Scottish Rite, a Shriner and along with his wife, who is a member of the White Shrine and Eastern Star, take an important part in all phases of Masonry.

The Prices have three sons, all of them college graduates. Knox, the oldest is director of Social work in the General Hospital in Denver, Colorado. Grady is a Doctor of Medicine, located here in Charlotte. Wayne is in the Audit Department of the Wachovia Bank and Trust Company at Greenville, N. C. Calvary couldn't do without the Prices.



Bill and Lib Price



Fred G. Severs

CHURCH SCHOOL SUPERINTENDENT

FRED G. SEVERS

1927 —

The fourth Quarterly Conference of the 1964-65 year, elected Fred G. Severs Superintendent of the church school. Fred has always been a leader in whatever role he has been called on to occupy. Too, his back-ground fits him for the place which this high calling requires. His parents are exemplary as Christians and as Methodists. They are members of the Wesley Heights Methodist Church where Fred attended church and Sunday School, as a child and young man. His affiliation with Calvary comes in a way that has a romantic basis.

While in high school where he was a three-letter athlete, he met Miss June Grier who with her twin sister Jean, was a cheerleader. These young ladies, coming from a family whose father Mr. Melvin Grier was a fine athlete, followed the Harding High School teams wherever they went. There was another young man by the name of Bill Cobb who became attached romantically with Jean. These twins and these two young men, began going steady and this association culminated in a double wedding in Calvary Church in 1948. The result was that Fred and Bill transferred their church membership to Calvary—furnishing fine leadership among the young people.

Fred's leadership abilities cover some latitude. He was a scout leader while at Wesley Heights. Today, he is the coach of the American Legion Post 380 baseball team and has taken the teams to the semi-finals in the state race. He is a past-commander of the Morris Field Post number 380 of the American Legion and is a member of the Charlotte Park and Recreation Commission.

Of course, dedication is the most important factor in the choice of a person for the high office to which Fred was called. This element in his life was beautifully manifested recently, during the series of services held in the church, by the Rev. Ed Beck. During one of the services, when Rev. Beck called for those who would dedicate their lives to Christ, Fred walked down the isle, with his two fine sons, Johnie and Tim, and the three knelt together; dedicating their lives to the service of Christ and His Church. Fred tells of the wonderful experience which this act produced in his life.

Certainly we can expect the Church School at Calvary to prosper spiritually under the leadership of Fred G. Severs.

ANDREW M. SMITH

1869 — 1952

There are people, to whom, every sound with a cadence, seems to be set to music. Such a person was Andrew M. Smith, a long-time member of Calvary Church and involved in everything musical that took place. He sang bass in the choir and played a big bass fiddle in the ensemble that furnished music for the Sunday School. At times when he sat in the congregation, he patted his foot to the rhythm of the songs or tapped off the tempo with his fingers. He loved music. He died in 1952 and left in his will, \$1300.00 which was used to buy a new stop for the organ. As long as this church exists, the "Major", as he was called, will be remembered when a beautifully-sounding trumpet-stop is used by the organist.

He was born in Mecklenburg County, September 29, 1869 and died July 15, 1952. His wife, the former Miss Maggie DeArmon, sang in the church choir with him. They were members of Calvary Church for more than fifty years.

THE SMITHS

J. Clyde and Emma

1907 — 1911 —

The Smiths have made a fine team as they have worked in Calvary Church through the years. Clyde came to Calvary in 1930 before they were married, but brought Emma along in 1933 when she accepted him as a partner. They both have worked together in the church in various places in the organization. Clyde's finest contribution has been with the young people and is now teacher of a class under his name. He has been on various committees, from time to time and is a member of the Board of Stewards.

Emma has just finished six years of distinguished effort as the President of the W.S.C.S. Too, she sang in the church choir for many years.

They have two fine sons in the church. They are Clyde Ray and W. Donald. They also have six grandchildren. Many of the pictures found in this volume were taken by Ray.

They are imports, both having come from Union County, S. C. They have some distinctions, in that Clyde's father at ninety-two is the oldest person in Calvary Church and Emma has a brother, Rev. Homer Baker who is a Baptist Preacher.



Clyde and Emma Smith



"Major" Smith

T. FULTON TADLOCK

1917 —

And Family

There are in the church today, some families whose members are all found active in the Church's program. This type of togetherness describes the family of T. Fulton Tadlock.

We start with some statistics about Fulton himself. He is a native of Marshville, N. C., born there July 9, 1917. In 1938, he married Miss Pauline Bennett of Charlotte. He is the operator of three shoe-repair shops. One in Dilworth, one in the Amity Gardens Shopping Center and another in Providence Village Shopping Center.

Mr. Tadlock is a good churchman and a Christian. He was until recently, the Superintendent of the Church School, which office he held for eleven years. Under his leadership the school reached a peak of efficiency not hitherto enjoyed. When he resigned this office, he was elected the Chairman of the Board of Christian Education, where he continues with his usual efficiency. He has all along been on the Official Board of the church and his advice is sought in all phases of the Educational program.

Mrs. Tadlock is also engaged in the church school program; having taught a class in the Junior Department for years. She was instrumental in organizing a Bible club for juniors, which has been meeting once a week for a long time. This couple has three children—two daughters and a son. Vicki who is seventeen, has served as President of the Methodist Youth Fellowship, Sherry, the other daughter fifteen, with her sister, sings in the Chancel Choir. Mark who is eleven, is always found in the church and in the church school. Look out for Mark; he'll make his way too.

The contribution of the Tadlocks to Calvary Church and its program, cannot be estimated. What a family!



The Tadlocks

FOUR STALWARTS

Thomas L. Disher

1903 —

L. R. Gilland, Jr.

1915 —

Craig B. Gadd

1923 —

N. J. Frye, Jr.

1915 — 1965

Four men who came up from the church while it was on Mint Street, deserve commendation for their devotion and leadership through the years. They are Thomas L. Disher, L. R. Gilland, Jr., Craig B. Gadd and N. J. Frye, Jr.

As young men they were active in the work of the young people and as they grew in stature and wisdom, became the type of men that make up the hard core of committed Christians in Calvary Church.

In recent years, as we make up our history, they have served in many capacities; as stewards, heads of commissions, teachers and officials. Their service in helping the congregation inherit the fine church building at 512 West Boulevard, has been the kind that Calvary people should rightly be proud of.

The parents of Mr. Gilland and Mr. Frye, were members of Calvary Church before them. The mothers of both are still living as we write.



T. L. Disher



L. R. Gilland, Jr.



N. J. Frye, Jr.



Craig Gadd

ALBERT WITHERS

It was during the pastorate of Dr. L. R. Akers, that Albert Withers, the janitor of the church for forty years, was retired and given a pension.

Albert was a Christian gentleman; agreeable and kind with everyone. He constantly listened to the sermons over a public address system, from a room in the educational building. When the Lord's Supper was observed, he always communed with the choir. He was one of us for a long time. His smiling face is seen in a Staff picture taken in 1958.



Staff under Dr. Akers: l to r: Miss Roxie Holobaugh, Mrs. Edna Baker, Albert Withers, Mrs. Mary O'Brien, Mrs. Margaret Moore.



Staff under Rev. Mr. Huneycutt: l to r, back row: Mrs. Carolyn Little, Ferry McIlwain, P. D. Moody, Jr., Mrs. Mildred Warren. Front row: E. Ralph Blakely, Jr., Henry Forrest, Jr., Rev. Mr. Huneycutt, Mrs. Mary O'Brien.



Homecoming

Chapter XVII

The Forward Look

What of the future of Calvary Church? What will the historian after another hundred years write about what the church has done? There will have been radical changes in living conditions, in human relations, in politics, in modes of travel, in communication, in work habits and other things which we cannot foresee. Certainly Calvary has kept abreast of the changes in the past and can be expected to do so in the future, provided it has the same kind of consecrated leadership it has known.

As we look back at the things that have happened in the past hundred years and catalog them, we are astounded. No century in history has produced so many inventions to ease the burden of man or contribute to his pleasure. The telephone, the automobile, the airplane, radio, television, mechanical farm machinery, automation, are all products of the past hundred years. Medical science and surgery have lengthened the life of man by many years and have eradicated many dread diseases while controlling others—and the end is not yet. The expansion in these fields will continue at an even more rapid rate. We can point with pride to the approach of our government toward the impoverished areas of the world, and say convincingly that Christian influence is responsible for it. However, there is much that we face in 1965 that is not good.

Charlotte was typical of some of the things of which we are not proud. Robbery, murder, rape, divorce, juvenile delinquency and other crimes were increasing at an alarming rate. Death on the highways as a result of what our law-enforcement officers call "Alcohol and speed" were headlined on the front pages of every newspaper. There were other things on the debit side to which we can refer on the national scene. Over production in farm products, brought about by labor-saving machinery, had caused a migration to the cities for work; where automation has reduced, at least temporarily, the labor demand. At the same time, city residents were moving to the country as the population explosion continued. In this migration process, many people forget to take their church letter with them to their new residence. It is true that many churches of all denominations were springing up in the suburban areas, but these have always had difficulty in taking care of the migratory element in our society.

Another trend, from the Christian standpoint, which was causing alarm among the Protestant Clergy, was the secularizing of the Sabbath. We all know that Sunday is the big day for sports of all kinds. Of course, the argument that "The Sabbath was made for Man and not Man for the Sabbath", could be heard on every hand but does not confute the injunction, "Whatever you do, do to the glory of God". Yes, there had been, for a long time, a movement on foot to get the church to condone much of what was going on. This is always done by those who profit by it.

There is much to be said about our high standard of living as it relates to the church. As necessary as the automobile, it can take you away from the church—to the beach, to the mountains or to that home on the river. Admittedly, only when it is a continuous thing, can this use of the car be called bad. However, there has always been a lot of it done.

History is a continuous thing and therefore there is over-lapping of the past, present and future. Since this is true, some things which were in the so recent

past that were in their infancy, were not mentioned because they point to the future. We are in the atomic age, so called, and live in fear of what may happen because of the bomb. This fear stems from the fact that the world is divided into two armed camps, politically and ideologically opposed to each other. What role can the church play in the cold war conflict that exists? Then there is space-travel which will be continually improved. Several of our astronauts have spent time in space and returned to earth safely. Our government has predicted that we will land men on the Moon by 1970. However, this rocketry know-how has produced intercontinental ballistic missiles capable of delivering unimaginable destruction.

Many earth-shaking events have so recently taken place that it is impossible to foresee what direction they will take. Cuba of 1964, was an armed camp in the Communist fold and was stirring up trouble in the Latin American countries. It continued that many former colonial countries were gaining their independence, not knowing what to do with it. China, a communist partner of Russia, insisted on a course of armed conflict to world domination. Just a year from this writing (December 1963), former President John F. Kennedy was assassinated in Dallas, Texas.

Yes, and we were having with us, race strife all over America, and although the Supreme Court had made a ruling on the subject, the matter was far from being resolved. Here is a problem in which the church must lead out. How long it will be before we are able to live in harmony as Americans, it is difficult to say. Blood has been spilt as a result of our refusal to be Christians about the matter.

What of the future? So much of good is being accomplished in the world of 1964 and yet so much is to be desired. A Dutch historian named Hendrick William Van Loon had recently said that historians of a thousand years from today, will extend the Renaissance to include the twentieth century. We have emerged during the last hundred years from so much darkness and the outlook points toward more progress. Yet, there is so far to travel; so much to be done. What is the area in which we need most to improve? The adoption of the metric system of weights and measures, currently being advocated in the Congress is not the answer. More and bigger bombs for our Polaris submarines is not the answer. Lowering the taxes is not the answer. Enactment of the Civil Rights Law is not the answer. What then?

We have not learned to live together in peace in the world. Whats more, we have not learned to live together in harmony here in America. Mankind has made strides in many areas of living, but we fail miserably to live up to the teachings of Jesus—"to love one another". What is the responsibility of the Church of Christ when the hatred and bitterness of men are paraded before us continually? The answer to most of the leaders in Christendom, has always been obvious. This challenge must be met.

How about Calvary Church? While we are only a squad in the vast army of Christians around the world, we nevertheless must always witness to the call to "Follow Me". Yes, we as a local church must keep the pulse of world affairs and put into action the only method known, by which we can make Jesus Christ the "Prince of Peace". Then the next hundred years will be even more profitable than the last. There is no reason why this church with its fine leadership, young and old, should fear to face the future, whatever it holds. Did you not know that "The gates of hell shall not prevail against the Church"—even Calvary Church?

In Memory

Earl I. Ballard	James Lee Phillips
David Simpson Bates	Viola Elizabeth Phillips
Ruth Joy Black	Buford B. Plyler
Mrs. Salley Ann Broome	David Thomas Randall
J. H. Dillon	James O. Sharar
George Lewis Dooley	Martha Tibley Sharar
Lillian Gertrude Dooley	Charles William Shaw
Noah Jackson Frye, Jr.	Albert Wilton Shuman
Noah Jackson Frye, Sr.	Charles Franklin Shuman
Willie Phillips Hinson	Harry A. Shuman
Bessie Holobaugh Holbrooks	Isbella Northey Shuman
Roxanna E. Holobaugh	James Jacob Shuman
Carrie Mitchell McCready	James Jacob Shuman, Jr.
James Leonard McCready	Jessie Hart Shuman
James Wilson Mock	Naomi Shuman
Novilla Holler Mock	Mrs. Anna Redd Smith
Loy Orr Mock	Wilson Dunn Spurrier
P. D. Moody, Sr.	Herbert Loraine Turner
Shirle Jackson Moore, Sr.	William Herron (Jimmy) Turner
Dennis Franklin O'Brien	Bonnie A. Ward
Harold Lee Phillips, Sr.	C. M. Wills

Appendix

It was expected that between the time the writing of this book began and the time the last chapter was written, many things would transpire. This happened—and things will continue to take place. An effort to bring things up-to-date will be made here; aware that there must be a stopping place somewhere.

Internationally, the scenes had changed or new things had occurred. Likewise on the National and local scene, things had taken place that need to be mentioned and we shall look at them in the order herewith outlined.

Internationally, we had read and observed that China had exploded a nuclear device; adding to those things the world fears. Khrushchev had been deposed as the leader in Russia and a new regime had come to office. However, commentators agreed that the goals of Communism had not changed. New out-breaks of violence continued to occur in Africa and Asia and only recently (December 1964), many whites including missionaries, had been slain in the Congo. The Labor Party in England had recently won the election there and Mr. Harold Wilson had become Prime Minister. Pope John VI had established a precedent by visiting India. Are these things important to the Church? Yes, the church should know what is going on in this world of change; so as to meet these contingencies as they arise.

Nationally, many things had likewise happened. Lyndon B. Johnson won the election in 1964 and had begun some sweeping changes in policy. Taxes had been reduced and measures to cut the national budget were being put into effect. One thing in this direction had been the announcement of the closing of many military establishments. The Civil Rights bill had become law and strides were being made in the direction of implementation. However, violence continued to occur in places and lives had been lost—such as those things which had so recently taken place in Mississippi. The President had declared war on poverty in America and Medicare under Social Security was being debated in the Congress. The church should take note of all these things, as well.

Charlotte continued to grow and many problems had arisen as a result. Changes in the down-town area were being planned. The squabble over the belt road in the Eastern area of the city, continued. The educational system in the city and county was being revamped to take care of the great increase in population. Also, there was assurance that Charlotte College would soon become a unit of the Greater University of North Carolina. Methodism continued to meet the challenge presented by the city's expansion and many new churches had been organized by the City Mission Board.

At Calvary, there was a new preacher. He was Rev. C. Jerome Huneycutt who came to us from Central Terrace Methodist Church in Winston-Salem, N. C. He succeeded Rev. John R. Hamilton who was sent to the Central Methodist Church in Canton, N. C. Also, we had obtained a new Director of Christian Education. She was Mrs. A. H. Allred, nee Miss Susan Lutz who had held a similar position at the Ardmore Methodist Church in Winston-Salem, N. C.

Of note was the fact that the lot behind the church had been paved and a culvert over the stream had been expanded to allow access to Kingston Avenue. This work was begun by two men previously mentioned in the chapter on "Labor of Love"; Barnhardt and Conrad.

Another memorable thing had taken place. There had been installed, a new "stop" on the organ of the church. It was dedicated on Sunday, December 13, 1964, in memory of the late James Olin Mock. When Mr. Mock died, it was requested that money be sent to Calvary Church, instead of flowers. This money was directed toward the purchase of this instrument of beauty.

Before the book was given to the printer, something else that had taken place on the International scene, was disturbing to the American public. The Country was again at war. For ten years previous to 1965, the nation had been assisting the Vietnamese to prevent a Communist take-over in that country. The condition of things, due to the political unrest and military set-backs, caused President Johnson to order the bombing of various staging areas in North Viet Nam. Subsequently, two batallions of Marines were sent from Okinawa to the scene, to guard the runways and machines of the American Flyers. Retaliatory measures on the part of the Communists, began to escalate the fighting and the United States Government had expressed intention to go to any length to prevent a Communist take-over. History alone, will give the answer.

In the meantime, some of our members had died. The names are Earl I. Ballard, James Olin Mock, Harold L. Phillips, N. J. Frye, Jr., Wilson Spurrier and Mrs. Nannie Barton.

RESUME OF CALVARY PREACHERS AND ACCOMPANYING DATA.

It is necessary to explain that so far as the pastors are concerned, the year given here is the year the appointment was made. As for the Presiding Elders (or District Superintendents) and also the Bishops, the year given is the year they were presiding. Regarding the reported membership of the church, this is given for the preceding twelve months.

It will be noted that for the first six years of the church's existence, the designation "to be supplied" appears in the Conference Journals. Likewise, there are three subsequent years, following the first pastorate of Rev. W. S. Halton, that this designation again applies. It is understood on good authority, that most of these years when "supplied" was indicated, that Rev. John F. Butt was the pastor. However, there were other Lay Preachers in the congregation.

Year	Pastor In Charge	Presiding Elder or D.S.	Bishop	Superintendent of Sunday School	Reported Membership	Reported Salary
1865	To be supplied	J. W. North	Robert Pierce	—	—	—
1866	"	"	W. M. Wightman	—	—	—
1867	"	"	D. S. Doggett	—	—	—
1868	"	E. J. Maynardie	"	—	—	—
1869	"	E. W. Thompson	H. H. Kavanaugh	—	31	—
1870	W. S. Halton	W. S. Black	G. F. Pierce	—	68	—
1871	"	"	Robert Faine	—	68	—
1872	"	"	"	Arthur L. Butt	58	—
1873	To be supplied	Jesse S. Nelson	J. C. Keener	"	43	—
1874	W. S. Halton	"	E. M. Marvin	"	48	—
1875	To be supplied	W. H. Bobbitt	H. N. McVeyre	"	36	—
1876	"	"	H. H. Kavanaugh	"	146	—
1877	John F. Butt	"	D. S. Doggett	"	142	—
1878	"	"	G. F. Pierce	John F. Butt	120	—
1879	J. Edwin Thompson	M. L. Wood	W. M. Wightman	"	112	—
1880	"	"	J. C. Keener	S. M. Asbury	115	—
1881	J. W. Wheeler	"	G. F. Pierce	J. L. Rymer	110	—
1882	J. B. Hurley	"	J. C. Keener	S. M. Asbury	115	—
1883	"	T. W. Guthrie	"	"	115	—
1884	J. B. Hurley	"	"	"	115	—
1885	"	"	— Parker	"	115	\$ 500.00
1886	Zadoc Paris	P. J. Carraway	J. C. Keener	"	107	50.00 paid
1887	T. L. Triplett	"	John C. Granberry	"	123	500.00
1888	"	"	Joseph F. Key	"	183	500.00
1889	"	"	John C. Granberry	"	155	300.00
1890	T. W. S. Parker	A. P. Tyere	Robt. K. Hargrove	S. M. Asbury	155	500.00
1891	J. B. Carpenter	"	J. C. Keener	J. J. Shuman	225	600.00
1892	"	"	Paul B. Galloway	"	164	600.00
1893	"	"	Eugene R. Hendricks	"	163	400.00
1894	H. L. Atkins	J. R. Brooks	Wm. F. Duncan	"	158	400.00
1895	"	"	Alpheus W. Wilson	"	201	375.00
1896	"	"	Wm. F. Duncan	"	260	800.00
1897	W. H. Willis	"	Paul B. Galloway	"	320	800.00
1898	"	S. B. Turrentine	Joseph F. Key	"	338	800.00
1899	D. M. Litaker	"	O. P. Fitzgerald	"	286	800.00
1900	"	"	Joseph F. Key	"	293	800.00
1901	A. R. Surratt	J. C. Rowe	H. C. Morrison	"	275	800.00
1902	"	"	A. Coke Smith	"	333	800.00
1903	"	J. Edwin Thompson	"	"	345	800.00
1904	D. L. Reid	"	Wm. F. Duncan	"	306	800.00
1905	"	"	Luther B. Wilson	"	308	800.00
1906	J. F. Totten	"	"	"	220	800.00
1907	"	Frank Siler	H. C. Morrison	"	229	800.00
1908	E. M. Williamson	H. K. Boyer	James A. Atkins	"	261	700.00
1909	"	"	"	"	266	800.00

Year	Pastor In Charge	Presiding Elder or D.S.	Bishop	Superintendent of Sunday School	Reported Membership	Reported Salary
1910	A. T. Bell	J. R. Scroggs	Eugene R. Hendricks	J. J. Shuman	286	\$ 900.00
1911	W. P. McGhee	"	Elijah H. Hoss	"	264	1000.00
1912	R. S. Howie	"	Collins Denny	"	267	900.00
1913	R. S. Howie	"	James H. McCoy	"	266	1000.00
1914	"	Plato T. Durham	R. G. Waterhouse	"	269	1000.00
1915	A. R. Surratt	J. C. Rowe	Walter R. Lambeth	"	284	1000.00
1916	"	T. F. Marr	John C. Kilgo	"	332	1100.00
1917	"	H. K. Boyer	James Atkins	"	358	1300.00
1918	"	"	U. V. W. Darlington	"	348	1320.00 paid
1919	J. A. Sharpe	"	"	"	365	1500.00
1920	"	"	"	"	371	1500.00
1921	"	J. B. Craven	"	G. W. Dooley	446	1800.00
1922	C. M. Short	"	Collins Denny	"	508	2000.00
1923	"	"	"	"	543	3000.00
1924	"	"	"	"	651	2500.00
1925	"	"	"	"	600	3000.00
1926	John W. Williams	D. M. Litaker	Edwin L. Mouzon	J. Sam Hinson	620	3000.00
1927	"	"	"	"	651	3300.00
1928	"	"	"	"	400	3300.00
1929	"	E. K. McClarty	"	"	450	3600.00
1930	W. A. Rollins	J. W. Moore	"	"	450	3600.00
1931	G. W. Vick	"	"	"	487	3300.00
1932	"	"	"	"	522	2500.00
1933	Wade Johnson	J. B. Craven	"	"	496	2250.00
1934	"	"	"	"	519	2250.00
1935	T. F. Higgins	"	Paul B. Kern	E. L. Mayhew	502	2400.00
1936	"	"	"	W. K. Price	483	2400.00
1937	"	"	"	"	579	2400.00
1938	"	Grover T. Bond	Claire Purcell	"	584	3000.00
1939	S. M. Needham	"	"	"	571	3000.00
1940	"	"	"	"	580	2000.00
1941	"	"	"	"	530	2200.00
1942	"	"	"	"	520	2400.00
1943	M. G. Ervin	E. H. Nease	"	R. M. Glaze	520	2750.00
1944	"	"	"	"	537	2700.00
1945	"	"	"	"	529	3000.00
1946	"	"	"	"	614	3000.00
1947	J. W. Fitzgerald	J. B. Craven	"	"	562	3600.00
1948	"	E. H. Blackard	Costen J. Harrell	"	675	4000.00
1949	"	E. H. Nease	"	"	594	4000.00
1950	"	"	"	"	637	4200.00
1951	"	"	"	"	659	4400.00
1952	Lee R. Spencer	Frank Jordan	"	T. Fulton Tadlock	711	4200.00
1953	"	"	"	"	791	5000.00
1954	"	"	"	"	911	5000.00
1955	"	"	"	"	995	5200.00
1956	"	"	"	"	968	4500.00
1957	L. R. Akers	"	"	"	754	5850.00
1958	"	Walter J. Miller	"	"	783	6000.00
1959	"	"	Nolan B. Harmon	"	794	6300.00
1960	Jno. R. Hamilton	"	"	"	796	6600.00
1961	"	"	"	"	850	6600.00
1962	"	"	"	"	874	6800.00
1963	"	E. H. Blackard	"	J. L. Marshall	864	6800.00
1964	C. Jerome Huneycutt	Chas P. Bowles	Earl G. Hunt	"	850	7200.00
1965	"	A. Glenn Lackey	"	Fred G. Severs	850	7800.00
1966	"	Harlan L. Creech	"	"		

*There was some discrepancy in reporting the Pastor's salary from 1865 to 1883. Local records showed different figures than those of the Conference Journals; therefore, this item in the table was not included for these years.

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